

THE Episcopalian

SEPTEMBER, 1970



Ideas for parishes · issues for Houston

Switchboard

TRIENNIAL FOR EVERYBODY

The editorial in the July issue speaks to a condition which is engaging many of our thoughts. . . . The organization of the Woman's Auxiliary in the antique days when I was a diocesan president enabled the delegates to Triennial to take back to their dioceses and parishes . . . an understanding of the experience of that meeting. I do not imply that so elaborate a set-up . . . should be copied; but perhaps the basic skeleton, already in existence, could serve as a foundation for broader fellowship.

To avoid a proliferation of meetings and organizations the Triennial Meeting of the women could resolve itself into the suggested "Lay Assembly." The delegates would be elected by the dioceses, but divided among the various groups such as the Young Churchmen, Laymen, and Women. Delegates from racial minorities should be included in these groups as a matter of honor and concern. . . .

I disagree with THE EPISCOPALIAN'S

idea that the "Assembly" meet at a time and place different from that of Convention. Part of the importance of the Triennial Meeting is that it is held concurrently with the Convention. This leads to better understanding of Convention's work and perhaps makes its members more responsive to the thoughts of such a "lay forum" which is breathing down their necks.

Perhaps the Convention would set its time of meeting when college campuses would be available, in the interest of economy as well as the attendance of young people. . . .

MRS. R. M. MCKAY
Miami, Fla.

HOW TO BE HEARD?

I have just come home from early service where (an article) in the July issue of THE EPISCOPALIAN was read in lieu of a sermon in an effort to make the congregation feel that we should continue, like Mr. [Prime] Osborn, to support the Episcopal Church in spite of our opposition to the policies of the Executive Council ["What the Church Is Doing Right," July, 1970].

It is a discouraging experience to be

a conservative in the Episcopal Church today . . . Most of us would like to be able to go to church to partake of the Eucharist and be reassured in the love of God for Man. . . . Occasionally we find a small mountain mission church or out of the way chapel where a feeling of love predominates in the congregation and a relevance to our personal problems in the sermon.

We have only a minority on the various councils, as we are too involved in providing for our own families, both physically and morally, to spend much time and effort—to endure the frustration of—beating our heads to a pulp in Church politics. . . . My husband and I have tithed since the beginning of our married life. Now we are giving \$20 a week to help pay for Communion candles, wine, and janitorial services. We will continue to go to Communion and ignore our frustration generated by sermon . . . But we'll give the rest of our tithe to someone who is not contributing to chaos and anarchy, but working truly in love and charity for our neighbors.

ANNE R. OSBORN
Augusta, Ga.

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MOVE TO THE MIDDLE

My husband and I noted with great interest the notice in your July issue concerning the possibility of moving the Episcopal Church Headquarters from New York City. This is something that has been needed for a long, long time.

However, it is our opinion . . . that the Church's headquarters should be located somewhere in the Middle West . . . Before we decide on another East Coast location, please let's consider carefully a really central "home" for the Church offices.

MRS. ROBERT G. PURRING
Lubbock, Texas

ON THE ASIAN WAR

. . . I consider "A Message to the Churches" a testimony to the wisdom of our forefathers who demanded separation of church and state.

The theology is valid; the political conclusions are not. They ignore the fact that in Southeast Asia we do not pose Christians of our beliefs, but Communists who believe that any means justify the end. No crime against humanity, neither murder, torture, genocide, nor terror is too grave, for they are political weapons in the hands of our enemies.

It is time for the liberals of our nation to awaken to reality, to know that military might is the only power responsible by the Communists. Vietnam is not an unjust or immoral war. It may save millions of Asians from being subjected

Continued on page 22

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ARE GETTING LESS
AND PAYING MORE
FOR ALMOST EVERY-
THING YOU BUY . . .

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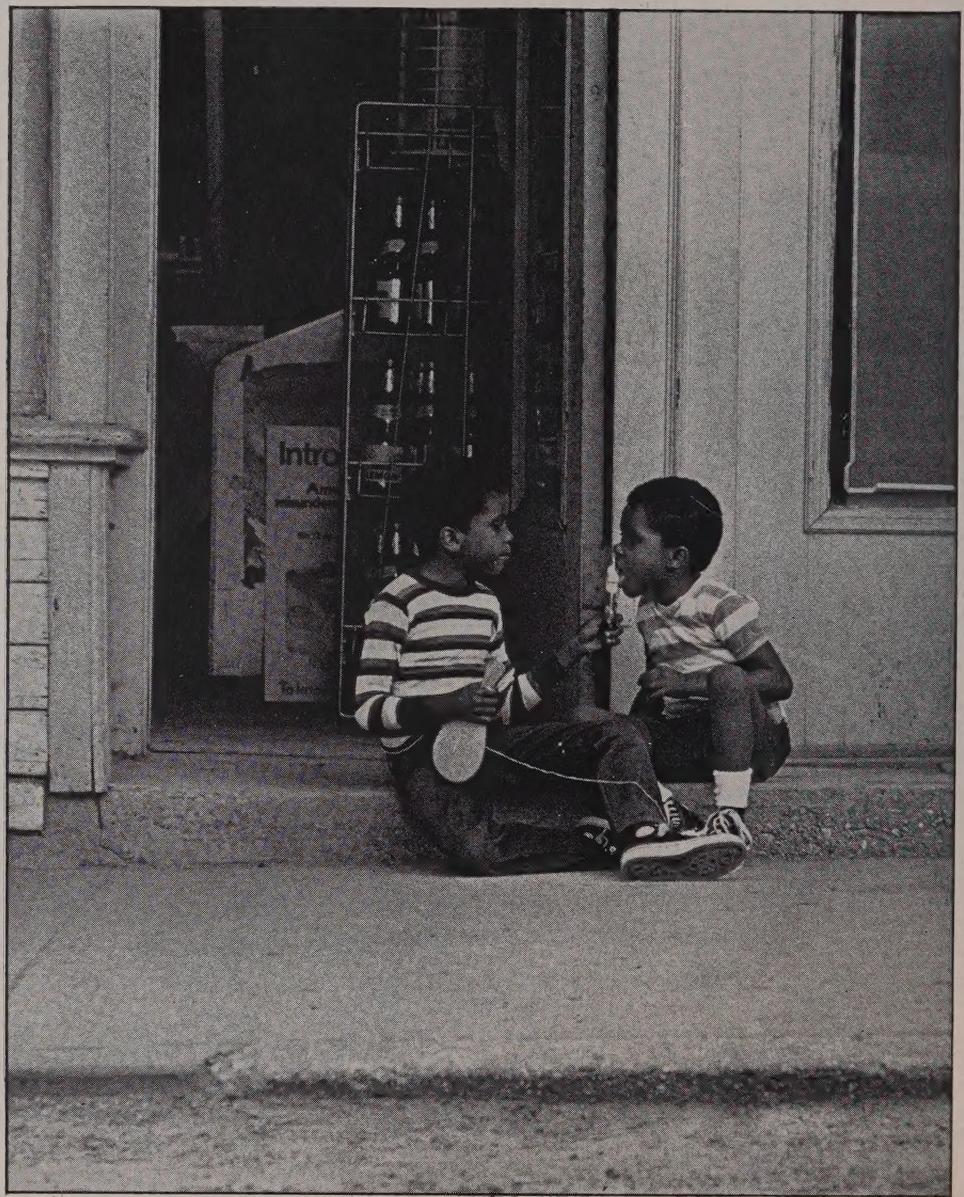
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City _____ State _____ Zip _____

Date of Birth (Myself) _____ (My Wife) _____

Position in Church _____

When was the last time you shared something with your brot



Once it was the other half of your popsicle.
A nickel from your dime.
Sips from your soda.
A bite from your bubblegum ball.
Now you're both grown-up.
Separated by miles but not memories.
Yet you can always go home again by phone.
Long Distance is the next best thing to being there.



Three for Women

Three more religious bodies have taken action in connection with the ordination of women. Delegates to the Lutheran Church in America's biennial convention voted to revise the Church's by-laws, changing the provision requiring a minister to be a "man" to a "person." The 1970 Conference of Britain's Methodist Church reiterated its theological approval of admission of women to the ordained ministry and "adjudges such admission to be practicable, desirable, and timely." Several further legislative steps are required for implementation. The Auckland Synod of the Anglican Church of New Zealand voted to endorse "in principle" the ordination of women to the priesthood. The decision will now be referred to a special commission established by the General Synod.

Methodists Support Union With Anglicans

The Methodist Conference in England reaffirmed its desire to enter into the first stages toward union with the Church of England. The first vote was taken last July when there was a majority of 77 percent in favor. This second and final vote ratified the first with an increase to 79 percent. Archbishop Michael Ramsey of Canterbury sent a message on his own behalf and that of Archbishop Donald Coggan of York welcoming the news "with great thankfulness." The message continued, "It is our hope that the newly-elected General Synod of the Church of England (*see Worldscene, September*) will, in due course, take up the matter of Anglican-Methodist Unity." The union proposals failed last year to gain the necessary majority in the Anglican convocations of Canterbury and York.

Segregation Leads to Fear

Analysis of a recent Harris Survey revealed that the less contact whites have with blacks the more they fear racial violence. The survey discovered that a clear majority of white people simply have no contact with Negroes at any level—at work, socially, as neighbors, or when shopping. The same survey showed that the number of whites uneasy about racial violence has risen from 43 to 52 percent over the last four years.

Science/Religion In July

A worldwide representation of churchmen and scientists met in July under the sponsorship of the World Council of Churches (WCC) to discuss technology and the future of man. Some participants saw the beginning of a dialogue and maybe the end of the long, sterile conflict between religion and science. The theologians' inability to produce pat answers for ethical problems arising from new biological discoveries dismayed some scientists. The latter's insistence, however, that the Church should at least offer ethical guidelines on the uses of new knowledge, opened up ways for the two disciplines to work together. These will be incorporated in the five-year program the WCC is undertaking on world economic and social development.

Communion Before Confirmation

The fifth biennial convention of the Lutheran Church in America, meeting in Minneapolis in July, voted changes that will permit admission to Holy Communion at a younger age and separate first communion from confirmation. These are the first major changes this body has made in confirmation practices in over 400 years. The practice of admitting baptized young people to communion before confirmation, followed by the Roman Catholic Church, is being seriously considered by Episcopalians.

Success Story

All Episcopal dioceses in the United States now permit parishes to elect women to their vestries. Six years ago thirty-eight did not (*see THE EPISCOPALIAN, April, 1964*). A recent survey revealed that the canonical changes from "laymen" to lay persons have taken place since 1964.

Switchboard

Continued from page 2

under the yoke of Communist imperialism. . . .

. . . We, as a nation, are guilty, not of being in Southeast Asia, but for not employing every means at our disposal to destroy the Communist war machine. . . .

The New Testament tells us, "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." (Gal. 5:1) Is it wrong for us to help others stand fast? I think not. . . .

L. K. WEBER
COMMANDER, USN
Green Cove Springs, Fla.

"A Message to the Churches," July issue, informs us, as though it were God's

truth, that current U.S. national policy is in error and that a national repentance is required.

One wonders how Church leadership can be equally certain that national church policy might not be in error and in need of repentance and redirection.

"Judge not that ye be not judged," says the scripture.

MRS. ELIZABETH W. GOLDSBOROUGH
Owings Mills, Md.

. . . Your article is completely out of place. This article should have been printed on handbills and passed out on street corners by the long hairs, bearded, Communistically inclined individuals that have arisen from our universities and public and private schools. "Have we become inextricably involved in this war?" your article asks. Well, you answer your own question in the next sen-

tence: "God's purpose in Christ sa the interests and pretensions of no nation, but the common good of peoples. . . ."

As an American, I stand 100 percent behind the President, be he right or wrong! To admit to being in Southeast Asia is an "error" or "morally wrong" or asking for more "human sacrifices" or "national pride" is the one type of thinking that has this country in a quandary. Another statement you make of "violence and chaos are on the prowl, seeking whom they may devour. Sometimes they attack law and order. . . . You forgot to mention violence and chaos in the country are created by a divided Church, because of clergy getting involved in demonstrations, printing articles such as "A Message to the

Continued on page 4

THE EARTH TREMBLED...



AND 50,000 PEOPLE DIED.

Think of it—fifty thousand people. In an earthquake that lasted less than a minute.

Peru was suddenly a country of widowers, widows, and orphans.

The Episcopal Church acted quickly—through the Presiding Bishop's Fund for World Relief. The Fund helped provide food, shelter, clothing, medicine, and relief teams.

But still more is needed. And our funds are exhausted. Not only for work in Peru, but elsewhere in Latin America, in Vietnam, and the Middle East.

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WHAT KIND OF PARISH REALLY MAKES IT?

How much longer will we try to measure mission with an adding machine? BY LOREN B. MEAD

EXAMPLE: A small mission with no financial resources and with one-quarter time of a non-resident priest takes part in a community-wide ecumenical study of the Epistles of Paul, furnishing three of the twelve group discussion leaders.

Example: A large suburban parish builds a \$2 million parish house-church-recreation complex to be used mostly by its own members.

Example: An urban parish with a staff of six full-time persons invests \$100,000 in a housing development for retired persons.

Example: A small rural parish with a full-time and underpaid minister offers its building for use by the local Alcoholics Anonymous group, and the minister becomes an unofficial chaplain to the group.

Example: A small, heavily-endowed parish made up of wealthy people is in the habit of closing down the church for August during the month of the rector's vacation, since most of the parish members are also on vacation.

Each of these examples is a slightly fictionalized description of a parish I know at first hand. You could probably give additional thumb-nail sketches of the wide variations in the Episcopal Church's congregational styles.

Looking at such variety it is difficult to determine what is a "viable parish." "Viable," says my dictionary, means "capable of living." Each example details a specific course of action a particular group of church people undertook, but not one of those actions—neither the good nor the bad—is considered important in most statements about

"viability"—or whether the parish is alive.

"Within the Episcopal Church today, many feel that the maintenance of a structure, the payment of a base salary and benefits for a clergyman, the operation of a modest parochial program, and a small outreach program require a minimum budget of \$25,000. If a parish is to produce an effective program, pay its minister a decent wage and attempt a dollar-for-dollar outreach program, a budget of \$40,000 to \$50,000 is necessary" ("No Wonder We're Hurting," by T. Chester Baxter, THE EPISCOPALIAN, May, 1970).

Every description I have seen of a "viable parish" contains some variation of this statement. The statistics differ widely: some measure the number of people necessary for viability, others the amount of money. Some concoct elaborate equations, mixing a certain amount of buildings, budget, a minimum number of people, and a properly salaried clergyman to add up to a viable parish. The most complex of these formulae are called "canons" which usually distinguish the right of a group of people to representation and voting at the convention.

How strange the viability criteria deal with what the parish has but almost never with what the congregation does.

Indeed the criteria for viability I have seen used are not only misleading—I believe they are desperately wrong. I say the same for the canons that define "parish" and "mission" in terms of budget level, number of communi-

ts, state of buildings, and employment of clergy. Such elements have some use as guidelines for the economic well-being of one form of Christian community, but they easily fail to define viability. On the contrary, I would suggest that to phrase standards of viability which can be assured with such statistics is to lock ourselves into prepositions which are enemies to the Church's life.

Life Potential

Viability has to do with life, life potential. Viability is what a parish lives and what it does. Our canons and our "Ik" about viability usually deal with what a parish has. A group of Christians banded together exhibit the fruits of the Spirit, take action out of Good News, and witness Jesus Christ, then they are a viable parish. If Christians band together build a self-concerned, ingrown community, then viability isn't there, no matter how high the people, no matter how effective the canvass, no matter how eloquent the preacher, no matter how full the pews. Viability has to do with purpose. A viable parish has life working around a defined purpose, a parish deeply touch with the human condition of those around it, a parish seeking ways to make the Biblical Good News of us Christ operative in the conditions of its community life in the lives of people.

The examples with which I began this article are simple enough but we do not have clear language in the Church to distinguish between the values represented in them. The only evaluative language we seem able to use is statistical.

Such a language is too cramped for us. It's high time we tried to develop more adequate ways of talking about what is important. How can we genuinely sense the quality of our own mission's integrity when we can only measure by a budget? How can our bishops know whether or not we are engaged in a Biblical and sacramental witness when all they know is how many of what kind of services were held during the past year?

How can our vestries evaluate their effectiveness in terms of the total ministry of the congregation when all diocese seems to want to know is how much of their portionment they plan to pay? How can clergy evaluate the effectiveness of their pastoral role when all the bishops know to value is the quantity of confirmations.

A Different Language

Viability begins with mission. Wherever a living mission thrives in the Church, viability is there by definition. Whether or not that point of viability looks like a parish, organized like a parish, has a budget like a parish, there viability is.

Obviously this identification of viability with mission means we need a new language to identify and evaluate mission. The language will be a difficult one to find and because in every place the mission will have unique characteristics stamped upon it by its locale and resources.

Mission is always a specific mission of a specific people in a specific place. It cannot be homogenized.

We will have to build our language by trial and error, but we need to begin building it. We need to be able to talk to each other about what our mission is. We need to learn from each other how to move in mission.

What Do We Do Now?

If we approach viability in these terms we must face a number of implications for the Church:

Item: The task of the bishop and the clergyman would be reshaped to the goals of mission instead of the goals measured by statistics—budgets, head-counts, acreage.

Item: The canons should be changed to recognize the integrity of the Church in mission, specifically:

1. Mission groups that do not fit "parish" characteristics should be given canonical standing and convention representation—such groups as the church in universities, in medical communities, and involved in industrial and ecumenical ministries;

2. Information on mission should be included in the Church's information system, and statements about and evaluations of mission should be as standard as parochial reports.

Item: If the canons cannot be changed, perhaps they should enjoy a period of benign neglect in order that mission may receive the sharp focus now canonically directed only at structures and quantifiable data. After all, canon law was written to enhance mission.

Item: When distinctions between "parish" and "mission" become blurred then the hard questions of power and representation will begin to be based on mission rather than financial contribution.

Item: Diocesan staffs would function differently, operating to assist congregations to define their mission, organize to do it, and refine both definition and organization through action.

Item: Departments of Mission should cease their land-management and building-maintenance functions and release resources for the development of groups of Christians into effective mission-cadres.

Where's the Action?

The real question for us Christians is not how many people, how much budget, what size building makes for a workable institution. The questions for us are these: Who is on the mission? Where is mission going on? Who is involved? What do they need to increase their effectiveness?

Our question is not what makes a viable parish, but where is there viable mission. We need to become less concerned with how a mission becomes a parish and more concerned with how Christians band together to go on mission.

These are hard questions, but I can't think of any more important to the future of the Church.

The Parish: a do it yourself analysis...

AIM: To help you reflect on life in your own parish, its strengths and weaknesses—and how you or you and your family fit into it. This is not exhaustive, but is intended to be a beginning for your thinking. It may be of value for sharing with others in your parish.

1. Self-identification: Check all the appropriate boxes:

I am youth college adult

male female

confirmed Episcopalian

parish pledger

officer in parish organization

long time Churchman

confirmed in last 4 years

attend Church weekly

monthly seldom

2. Does your parish have a statement of goal or purpose or a statement of its particular mission?

yes no don't know

3. What special abilities or interests do you have (professional, vocational, or personal)?

4. Go back to #3 and circle the ones of the above that you have been able to or been asked to contribute to your parish's life.

5. Go back to #3 again and check the ones you would like to put to the use of the parish.

Answer the following questions by checking the scale:

6. The worship of my parish is

- | | Very Much | Somewhat So | Little or None |
|---|--------------------------|--------------------------|--------------------------|
| (a) important personally | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (b) relevant to my life | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (c) seemingly well planned | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (d) exciting | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (e) well executed | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (f) relevant to community problems and issues | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (g) open to criticism | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

7. The leaders in my parish

- | | Very Much | Somewhat So | Little or None |
|--|--------------------------|--------------------------|--------------------------|
| (a) keep me well informed | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (b) seem to have clear plans | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (c) work well with the minister | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (d) work well with rank and file | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (e) seem a closed corporation | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (f) are concerned about mission | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (g) are concerned for community problems and issues | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (h) care only for buildings and grounds and finances | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (i) welcome criticisms and differences of opinion | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Answer the following questions by checking the scale:

8. My relationships with people in the parish

- | | Very Much | Somewhat So | Little or No |
|---|--------------------------|--------------------------|--------------------------|
| (a) are intense and important | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (b) help me grow in many ways | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (c) increase my understanding of Jesus and the Church | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (d) tend to be superficial, "Sunday-only" things | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

9. My minister is someone

- | | Very Much | Somewhat So | Little or No |
|---|--------------------------|--------------------------|--------------------------|
| (a) I'd call on if I had trouble | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (b) I know closely | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (c) who seems too busy for people | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (d) who is underpaid | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (e) whose ideas I respect | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (f) preoccupied by social issues | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (g) preoccupied by religious issues | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (h) who is a man of prayer | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (i) who is open to and welcomes criticism | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

D. My own growth in faith as a Christian is helped by

- | | Very Much | Somewhat So | Little or No |
|----------------------------------|--------------------------|--------------------------|--------------------------|
| (a) Holy Communion | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (b) other regular services | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (c) sermons | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (d) parish discussion groups | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (e) non-parish discussion groups | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (f) relationship to minister | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (g) personal devotional life | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (h) my family | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (i) others, please list | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

11. Areas in which I think my parish could help me more than it does (check all applicable)

- | | |
|---|--|
| <input type="checkbox"/> family issues | <input type="checkbox"/> generation gap |
| <input type="checkbox"/> personal devotion | <input type="checkbox"/> business ethics |
| <input type="checkbox"/> applying my faith to community and public problems | <input type="checkbox"/> applying faith to personal issues and problems |
| <input type="checkbox"/> make worship more helpful | <input type="checkbox"/> clarifying my own faith |
| <input type="checkbox"/> Biblical understanding | <input type="checkbox"/> male-female issues |
| <input type="checkbox"/> racism | <input type="checkbox"/> sharing personal ideas and insights with others |
| <input type="checkbox"/> Others — Please list — these "others" are important— | |

12. Other people would probably have a first impression of my parish that it

- | | Very Much | Somewhat So | Little or No |
|------------------------------------|--------------------------|--------------------------|--------------------------|
| (a) is cool toward newcomers | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (b) is self-centered | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (c) really cares about others | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (d) is a "going" concern | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (e) has genuine fellowship | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (f) is set in its ways | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (g) is willing to try new things | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (h) welcomes ideas and criticism | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (i) is status conscious | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (j) stands for something important | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Finally, and perhaps most important—

- 13. I, personally, am**
- | | Very Much | Somewhat So | Little or No |
|--|--------------------------|--------------------------|--------------------------|
| (a) satisfied with the parish as it is | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (b) hopeful that it change for the better | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (c) going to pitch in personally to make it more effective | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

14. What now?

- | |
|--|
| (a) Put the questionnaire aside for a day or so then read it over. |
| (b) Go over the questions and your answers with your family and discuss the parish and its purposes. |
| (c) Share this with someone else, or possibly a group, in your parish. |

Small town parish: b

Two unconventional clergymen try a mix of new ideas with traditional ones in suburban Detroit.

FROM SEX education seminars upstairs to acid rock in the basement, the times are 'a changing at Grace Church. Once it was the gray and solid cornerstone of a small town respectability, where little girls looked forward to Friday evening dancing lessons as their entree into society in Mount Clemens, Michigan, an aging town of 23,000 enmeshed in suburban Detroit.

Now it's known for the headlines it makes: a Lenten lecture series on American foreign policy and a New Year's Eve ecumenical peace service.

True, the little girls still come for their afternoon dance lessons. The guild room, with its lace tablecloth and highly polished furniture, is still entirely proper for a tea honoring the Presiding Bishop.

But the two young ministers re-

sponsible for the church's new image are—to the dismay of some—more concerned about relevance than respectability.

So the guild room overflows at times with teenagers perched on the windowsill and sprawled on the new carpet. The teens who come to the monthly dances or Sunday night sessions at the "Cave" in the basement are often not "respectable" at all—their long hair and Afros are for some an affront to Episcopal dignity. But they are in church, and within talking distance of adults willing to listen.

Building such a bridge across the generation gap was the main reason for employing the Rev. Richard W. Smith as associate minister last Summer. Change since his arrival has been more audible and visible, but the church's image has been changing for three years since the Rev. David H. Evans pulled his Austin-Healy up to Grace's door. If he feared the dullness of middle class suburbia after the action of his year at the Urban Training Center in Chicago, it didn't take him long to find that action is where you make it.

"After all that's happened, the church is still concerned too much with ecclesiology and not enough with mission," Father Evans says. How do you change that?

"Just do it."

Raising funds was Father Evans' first task at Grace Church. "Whether we were to succeed was a financial question," he explains. "We organized a committee which studied the financial picture over a four-month period. Then we hired a small adver-

tising agency to explain our needs a personalized way, rather than us national church materials." The result? An increase of \$20,000 pledges, allowing for a \$65,000 budget.

The two ministers believe church cannot serve only the pledge-paying members nor be bound by a "Sunday-only" schedule, Grace Church serves a "congregation beyond the congregation."

Father Evans serves this wider congregation in many capacities: as chairman of a social action group, one of twenty-five clergymen in Metropolitan Detroit Problem Pregnancy Counseling Service to make referrals for abortion; and as a board member of the local TB and Health Association.

Both ministers behave more



Youth staff member Dennis Boyd (left) keeps dialogue going with local teens.



World view



During the 1970 Lenten Series (from left): Mr. Smith, Mr. Evans, and foreign policy expert Hans Morgenthau, University of Chicago.

vatively than do some colleagues share their view of church and society. Their anti-war activity, for example, has been limited to draft counseling and participation in last October's local moratorium march. This Spring's Lenten series was an ambitious program of lectures on American foreign policy. "We invited nationally prominent speakers, thinking they'd be intrigued first of all with 'foreign policy' as a Lenten subject, secondly at the uniqueness of an invitation from a small-town parish," So explains vestryman Charles E. Tyson, 25-year-old executive director of the local Republican organization and the prime lay animator of many Grace Church happenings."

Tyson continues: "Our strategy worked. Our speakers included Sena-

tor Mark Hatfield of Oregon, former Michigan Governor G. Mennen Williams, Historian Hans Morgenthau, and up-and-coming Congressman Don Reigle of Flint, Michigan.

"The 'coup' we're proudest of is getting John E. Hines, the Presiding Bishop, to be our lead-off speaker," Tyson says. "We got calls from several wealthy parishes asking how we managed, but we're not telling!"

These lectures attracted audiences averaging 500 each Friday night. Over 100 sponsors provided most of the financial support. Not everyone responded favorably, of course. One woman suggested an alternate list of speakers including a "fine colored lady" and a lecturer "of the Jewish faith" who could present the view of the right wing and counteract the "pseudo-intellectual" lecturers who

had been invited.

In addition to these annual extravaganzas, Grace Church is the site of many similar public events throughout the year: a panel discussion on sex education; a tea for the liberal Democrats' gubernatorial candidate; a human relations association conference on housing problems.

All segments of the parish are actively dealing with the problems of society. For example, this Fall after hearing Canon Frederick B. Williams, head of the Episcopal Union of Black Clergy and Laity, the church raised \$1,000 for the diocesan Urban Crisis Fund, part of which is earmarked for the Black Economic Development Conference. The men's club operates a bookstore on Sunday mornings and may use all the profits to support a Detroit orphanage.

The women's guild sponsors two trade school scholarships and is helping to support a child care center for migrant worker families in central Michigan. The church basement is used as a day care center for both poor and middle class children. The youth group has adopted a Korean orphan and has raised funds for Biafran relief and several Chicago slum projects.

The adult education program also focuses on the critical issues of the modern world. Discussion on theology for the twentieth century is based on modern books like *Black Rage, An American Melodrama*, plays like *Zoo Story*, and *After the Fall*, and movies

Small town parish; big world view

such as *Midnight Cowboy*, *Z*, and *Easy Rider*.

Perhaps the most significant achievement of the clergy at Grace Church is their prominent role in creating a city-wide ecumenical youth organization called Love, Inc. — the first of its kind in Michigan. The organization formed following a week-long sensitivity lab last Summer where two dozen youth decided to spread their discovery of open, honest, and trusting relationships.

One Sunday evening a month the local YMCA is open to hundreds of youth for movies, dancing, swimming, and pool. Teens from all over the city participate in these programs, and the Love, Inc. events are among the few white-sponsored activities where equal numbers of whites and blacks mingle with only rare outbursts of hostility.

The popularity of the program among the city's youth, many of whom sport "Love, Inc." buttons, has resulted in predictable opposition from many parents. One mother for-

bade her two daughters to attend the parish's activities because "too much freedom" was allowed, and she didn't want them associating with "long-hairs" and blacks.

Other parents, especially those who have attended the occasional sensitivity training weekends, are enthusiastic. Adults helped open a teen drop-in center where three Love, Inc. members will live. Through this center teens can find advice and support from both youth and adults any hour of the day or night for crises which range from runaways, to heroin addiction, to pregnancies.

All this activity stems from the belief that church is not just for Sundays. "Our involvement in the world is actually an extension of our worship," Father Evans says, "a living of the Word."

In the area of liturgy, the two ministers are conservative by today's standards. The Trial Liturgy, for example, was only used for six months. Most of the experimenting at Grace

Church has taken place within the traditional setting.

Grace Church was the catalyst in bringing year-round ecumenism to Mount Clemens. Instead of inviting members of other parishes to come together for one service during the Week of Prayer for Christian Unity, Father Smith persuaded the local ministers to exchange churches three or four times a year, using the host church's liturgy. "The presence of a minister from another denomination leading Christians in their own liturgy inspires trust all the way around."

The climax of this ecumenical effort came this New Year's Eve. The Sunday preceding New Year's, peace candles were lit during mass at several Roman Catholic churches. On New Year's Eve, a group of seminarians and their friends marched with the candles to the county courthouse for a short peace liturgy. They then marched into Grace Church to open the service there.

The church was packed—with an unusual number of young couples and teenagers. Participating in the liturgy of the Consultation on Church Unity (COCU) were a Presbyterian pastor, a United Church of Christ minister, a black Baptist preacher, and a Roman Catholic priest. A junior high choir from one of the Roman church provided the music and received a blessing from the Episcopal priest.

Basically the congregation has supported the clergymen's efforts to broaden the effectiveness of the ministry. Some left from the shock of it all, but others have joined.

What's next on the agenda? Father Evans guesses the next thing that's got to be done is last year's parochial report. Father Evans says, "It's already three months late, and I think we've got our vote at Convention!"



Attendance and enthusiasm are high when Love, Inc., sponsors a dance.

When the future arrives at 120 m.p.h.

WHEN A vicious hurricane turned a quaint, 80-year-old church building on the Mississippi Gulf Coast to a pile of splintered boards and rubble, Episcopalians in Bay St. Louis discovered a new definition for their church.

"It's the people," explained a small group of women gathered on a Wednesday morning to celebrate the Holy Communion in the living room of the rectory of Christ Episcopal Church. "It's heartbreaking to see the lot," said one lady, a member of Christ church for 55 years, "but we realize we can worship without a church building."

The beach-front lot where the old building stood is empty, cleared by the Army Corps of Engineers, and set for sale. The rectory and cure's house stand a mile away on another water-front lot with the buildings belonging to Christ Episcopal school. All these structures are now clean and repaired, but in August, 1969, their doors and windows were broken and their floors and furnishings covered with silt deposited by four feet of Gulf of Mexico water.

Two classrooms of the school now serve as a sanctuary on Sunday mornings, with seventh grade desks doubling as pews. The rectory housed the weekday Lenten services this year, with an average of eighteen persons attending the 7 A.M. Eucharists. Thursday night Lenten suppers featuring guest speakers averaged about forty persons, double last year's attendance.

"I don't know what's happened; maybe we feel we need one another," said Mrs. Richard Shadoin, trying to describe the new spirit among Christ church members.



For Sale: beach-front lot where Christ Church stood for 80 years.

Terence Feeney, Christ Church's senior warden, thinks the new spirit was born in the immediate aftermath of Hurricane Camille "when people's first venture was to find out what happened to people."

Hurricane Camille took its toll among Christ Church communicants. Of 313 members from Bay St. Louis and neighboring Waveland, Mississippi, only 270 remain now after the storm. Some who left were older persons who could not cope with the mental and emotional shock and extraordinary physical demands of cleaning their homes and clearing their lots.

Other families, discouraged about rebuilding their homes and their town, with the further difficulty of insuring their homes once repaired or rebuilt, simply have moved away. Bay St. Louis is a county seat and a

small trading center. The majority of its residents are retired persons, weekend residents from New Orleans, and persons who commute to a nearby NASA test site soon to be deactivated.

The Rev. Charles R. Johnson, rector of Christ Church and headmaster of the 14-year-old Christ Episcopal School, believes many families would not have stayed on the Coast if Christ Episcopal School had not reopened last Fall. Students come to the school from as far away as Biloxi, some thirty miles to the East, and Pearl River, some twenty miles West.

"Christ School was about the only stable and on-going thing here for a while, and we hope people who have temporarily left will come back because of the school."

Christ Episcopal School planned to house high school classes, a library, offices, and eventually a science complex in a large house on a beach-front lot just four miles away in Pass Christian, Mississippi, before Hurricane Camille destroyed the building, equipment, and supplies.

In order to honor teaching con-

Hurricane Camille blew away more than a beloved old building in this Mississippi town.



When the Future Arrives

tracts and accommodate grades kindergarten through twelve, the school has added temporary buildings and adapted every square foot of space. An old carriage house is a science classroom and laboratory operating without hot water and a fraction of its pre-storm supplies and equipment. The kindergarten meets in a former storage house.

Christ Episcopal School seems to have a special mission to the church itself. Already some students have brought their parents out of dormancy into active church membership. To insure growth of the church as well as the student body, Christ Episcopal School cannot operate under makeshift circumstances for too long. The board of trustees is seeking the "where" and "wherewithal" to expand facilities and re-equip the school.

Yet Christ Church is in more than the school business; it needs a sanctuary large enough for members to worship as a single family rather than in two or three services each Sunday. The two Sunday morning services are packed and desks in the crowded schoolroom-chapel make kneeling almost impossible.

Christ Church members also want a kitchen and parish house large

enough to accommodate a variety of parish and community activities.

"We must have a parish house where we can carry on our functions without having to rent other places," Mr. Fenney says, referring to the old parish house which was not large enough to accommodate even the entire church school.

"We need facilities for hosting things like young people's district meetings," explained Mrs. Shadoin, formerly the youth director of the Diocesan Board of Episcopal Church Women, who feels it is important to make young people feel wanted.

A young people's group for seventh through twelfth graders has doubled its size and activity since Camille.

"Now we kind of look for things to do—ways to help—and we don't have to look very far!" explains 16-year-old Betty Johnson, one of two young people on the Christ Church building committee.

"If we had a big parish house, it would be great. We could get together more and do a lot more things," she continued.

Hurricane Camille, by destroying the beloved, 80-year-old inadequate building, set the church free to plan new facilities in one place. The Church has owned land to do that

Left: The Rev. M. L. Agnew, new curate at Christ, jokes with students outside the main school building which doubles as distribution center for supplies Meridian citizens sent to the needy in Bay St. Louis. Second from left: Young building committee member, Miss Betty Johnson, age 16. Third from left: The Rev. Charles R. Johnson, rector of Christ and school headmaster, teaches a religion class. Right: Christ School chemistry class in lab in a converted carriage house.

for fourteen years and as the Rich Shadoins explain, "The hurricane finally made up our mind!"

A poll of every family and every young person showed, even among the younger generation, that the people want a traditional sanctuary similar to the old building but twice as large. Plans were drawn up to the specifications.

With some \$180,000 on hand from building fund contributions, insurance settlement, and a Small Business Administration loan, construction is underway and should be completed by Christmas.

Christ Episcopal Church has covered that a fellowship of people who love their Lord and who serve each other and their community can withstand a vicious, killer storm even when a historic and beloved building cannot.

Parish Potpourri

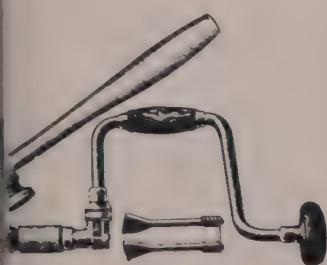


WEDNESDAY TALK

James, Greenville, Mississippi, a weekly Wednesday night meeting for parishioners to talk with vestry members about parish activities. A baby sitter and light refreshments backstop the session.

ALL BY DIG

and beer crocks, amber bottles over 100 years old, and white porcelain pints helped to build the parish hall of Grace Church, Waco, Texas. The glass was not found in construction; the parishioners unearthed the old bottles during excavation. Money from selling them went toward the parish hall.



M'S MORNING OFF

Parishes that we know of are probably many more than we initiated a Sunday breakfast which starts after the 8 A.M. service. All Saints, Pasadena, California, and St. Andrew's, Shadley, Pennsylvania, offer breakfasts after the early service.

HELLO DAILY...

An elderly person living alone wants someone to check with him daily. He calls St. Cyprian's Church, Detroit, Michigan, and leaves his name. Volunteers at the church arrange for the times of day to call and then do it. If no answer the volunteer calls again in thirty minutes and if still no answer someone drives out to check. That's how operation "Hello Daily" works in this unusual ministry to older people, financed by a suburban parish, St. James of Birmingham.



PARISH TRAFFIC PATTERN

St. Mark's, Leominster, Massachusetts, tells how their parish house is used. "St. Mark's church buildings serve many more people than you see on Sunday," says the parish bulletin. In fact, it adds, the number reaches 2,000 to 4,000 people monthly.

On Mondays a housing association meets; Tuesdays, Wednesdays, and Thursdays Scouts and Brownies come; Wednesdays there are special programs such as a Lenten series; Thursdays Alcoholics Anonymous uses the parish hall; Fridays the wives and older children of male alcoholics meet; and Saturdays there are often pageant practices or a deanery chapter meeting.



NEW FEAST DAY?

In a listing of events for the coming week the parish bulletin of St. Stephen and the Incarnation, Washington, D. C., recently noted Monday, July 20th, as the day to commemorate "First littering of the moon, 1969."

A REALLY JUMPIN' PARISH

"Egg Noodle" and "Champion of the U.S." both won prizes this year. They were entries in the First Fabulous Frog Jumping Contest held at St. Matthew's Episcopal Church, Evanston, Illinois. After a movie on the care and feeding of frogs and other amphibians, the father and son entrants lined up their long legged contenders. The hardest part, according to observers, was telling who had the most fun—the fathers, sons, or the frogs.

ACTION, CAMERA, BIBLE

Young churchmen at Christ Church, Raleigh, North Carolina, used paintings, sculpture, color slides, lights, and music to tell Bible stories. Members of Kaleidoscope, the young people's group, read Bible passages, attend creative workshops, and then stage productions. A celebration of the first chapter of Genesis produced a song called "Pardon Me, Your Fig Leaves Are Showing," about images people hide behind.





Sam Mayes is chairman of the Hickman Transport Club and drives the coal truck purchased with church funds.

An old parish, a new group, and a GCSP grant come together in Kentucky and everybody finds new life and hope.

St. Paul's Miracle

IT IS one of the oldest Episcopal churches in the diocese—historically the mother church in this westernmost part of Kentucky known as the Purchase. But being old, and oldest, doesn't count for much in these times.

In the past fifteen years, St. Paul's, Hickman, has seen its membership and spirit dwindle.

On the brink of being closed and attendance sometimes down to that "two or three gathered together," this orphan child of the diocese had gotten used to holding its breath each time the department of missions came to visit.

Then St. Paul's had its own kind of miracle.

No other church in the community

was sure it wanted a proposed day-care center. The new minister, fresh out of seminary, knew what he'd like the church to do, but he wanted members to make the decision. The day-care center was a VISTA project to provide mothers of pre-school children with a chance to work and supplement meager family incomes.

In the farm-oriented, cotton-producing area, the idea of such an integrated facility in a white church was alien to a traditional way of life. But after prayerful consideration, the small congregation accepted the notion that perhaps this was a God-given

opportunity. This undertaking led other involvements—including an ambitious project to get low-cost coal to the poor.

VISTA coordinator Mike La told the Rev. Bob Layne of the which could benefit some 2,500 income residents of Fulton and F man counties. Transport clubs w purchase trucks and transport from Kentucky and Southern nois coal fields. Those who least afford to pay—when they scratch it up—were paying as \$17.50 a ton, and more—when had to buy it in 100-pound tow (burlap bags).

Through cooperatives, the might be cut in half and the sel program would be a psychol

By Ro Gardner

first step. The poor could thus begin to learn how through organization they might find their way.

Mr. Layne told his bishop, the Rt. Rev. C. Gresham Marmion of Kentucky, of the idea. With the bishop's approval and encouragement, Mr. Layne wrote the Rev. John Stevens, then Associate Director of General Convention Special Program, at the Episcopal Church Center in New York. The non-profit transports would need money to purchase trucks, licenses, insurance, and depreciation allowances. Maintenance could be furnished free by "shade tree" mechanics of the clubs. Their expertise in salvaging parts from junked autos and trucks could be put to work for parts replacement.

Coal mines were about 100 miles away and about forty trips during the season would save poor people some \$3,000 in heating costs. For other months of the year there were ambitious plans to grow produce and truck it to Paducah markets.

families at a per-ton charge of \$9.45 plus tax. The clubs set membership fees of \$1 and provision was made for anyone in need to get coal at the reduced rate—regardless of credit rating.

The clubs have had to struggle to survive. Sign-up has been slow—especially in the Lower Bottom.

Coal dealers are naturally not too happy about competition, and one humorously noted he would gladly furnish Sam Mayes a free bus ticket to Chicago.

Mayes, who drives the Hickman Transport Club truck, pinpoints an all-too-human difficulty of organizing the poor to help themselves. When they get cold, they want coal. But like those more prosperous than themselves, they don't like to attend meetings either.

Sam began his run again the first week in October. He, Bob Layne, and VISTA optimistically feel they will get to the break-even point this season. Two hundred members would do

the Episcopal Church in Fulton County, it is aimed at giving a non-sectarian hand to anyone in need. Two volunteers—one a white Roman Catholic, the other a Negro Methodist—have found glasses for a boy who was about to drop out of school for the lack of them. They have arranged emergency medical treatment for needy people who would not have gotten it otherwise.

While they don't lend or give money, they have found ways to feed people without food, get lights for those without them and lead people through the valley of the shadow of governmental red tape.

A swimming pool that had been closed for three or four years because the city council was reluctant to integrate it, has now been opened by St. Paul's. With the help of the Rev. Robert Rodenmayer at the Episcopal Church Center, Trinity Episcopal Church in Watertown, New York, sent a \$3,000 grant to repair and open the pool which now employs a

Lower Bottom

Poverty in the Lower Bottom (so-called because of rich, delta farmland) has created an unpublicized Appalachia." In contrast to Eastern Kentucky miners, Lower Bottom farmers have never known prosperity. Farm wages over the past fifteen years have risen from \$5 for a twelve-hour day to about \$8 presently. The work is seasonal and scarce due to mechanization.

The General Convention Special Program of the Episcopal Church made grants and loans totaling \$3,850 to the two clubs (one at Clinton, the other at Hickman) in December, 1968. Half of this was in outright grants and half, interest free loans. A month later, seventy-five tons had been delivered to fifty-seven

it. They lost \$125 last season—which started late.

The success story cannot yet be told. It will take time to develop. But benefits of this project God-fathered by the Episcopal Church are showing the dynamics possible when the Church shows its genuine concern not only for the souls of people but for the well being of their bodies as well. And that's the whole idea behind the General Convention Special Program through which Lower Bottom's coal co-op was funded.

The day-care center and coal co-ops have also been the miraculous means of bringing new life to a parish nearly dead. A little red cab stand has been converted to a Christian Social Service office. Another extension of

manager and two lifeguards and is integrated.

St. Paul's thirty communicants have also begun to turn the tide on its dwindling membership problems. In the last two years the parish has had twelve confirmations. Though Mr. Layne has now moved to another parish in Kansas, Mr. William E. Powers, treasurer, says, "We have hopes of getting a new vicar right soon. We have started the momentum and we don't want to lose it."

So there are many reasons why St. Paul's rejoices along with the poor. Both have been afforded hope for a better way of life. Miracles can still happen to God's people in this technological age of computers—when someone cares enough.

BY LYLE E. SCHALLER

Stewardship: fo

LAST FALL a layman of a 400-member Michigan parish asked the chairman of the finance committee, "How are you planning to pledge the budget for the coming year?"

"We're not!" was his instantaneous response.

His reply startled the questioner. It also illustrated one of the several responses that is gaining increasing popularity as parish leaders deal with the impact of inflation and rising costs. For discussion purposes, these responses can be grouped into three categories.

Each one of these three methods represents a departure from traditional procedures. Each represents a response to a local problem which actually is widespread. Each relies on a degree of mutual trust that too often has been missing among members of the local church.

The first of these is illustrated by the layman's remark that in his church they did not plan to seek pledges to underwrite the coming year's budget. In previous years members of the finance committee had prepared a tentative budget, enlisted a few helpers, and made a systematic effort to call in each home in the parish.

When the caller explained he was seeking pledges for the church budget, he was often confronted with questions such as, "How much do you want from me?" or "How much do you need?" or "Why can't you get more people to help carry the load?"

Last year, in an attempt to break this pattern and to move from "pledging the budget" to a program of Christian stewardship, the leaders in this parish revised their procedures. With the approval of the church council, they decided to go out and ask members for

pledges before preparing a budget. We could call this first method "mission before money." The callers had simple and clear responses to the questions which previously had been irksome if not diversionary. These responses were drawn from Paul's letters to the church at Corinth and a concept of stewardship based not on what the church needs, but rather upon the idea of proportionate giving. THE SECOND approach, which might be called "communicate now, pay later," has been gaining adherents. It is in part a response to such complaints as "The only time anyone from the church ever calls is when they want money" or "This parish is run by a small clique and they never listen to anyone but themselves" or "Why should I give when

"Communicate now, pay later" is a new method parishes use to improve stewardship.

I don't have any voice in how the money is spent."

IN THIS procedure, the every member canvass for pledges, which usually is held in November, is preceded by an every member visitation program. In some parishes there is one such effort in late April or early May and a second in late September or early October. In others, this effort has been limited to one round of visits.

Typically the church recruits a large corps of visitors, usually equal to 10 to 20 percent of the confirmed membership. These visitors meet for a training program—usually two or three sessions—to emphasize five "hows."

LOVE or money?

1. How to make a call.
2. How to listen (a critical skill).
3. How to recognize fundamental complaints and suggestions in what may first appear to be superficial gripes.
4. How to respond to questions about the parish's purpose, goals, programs, priorities, and limitations.
5. How to report what has been heard, so parishioner's ideas can affect decision making.

While this program's details vary from parish to parish, its important feature is its ability to establish two-way communication between the parish leadership and membership. The training program produces a significant fringe benefit since a comparatively large corps of members understand the purpose and goals of the parish and are able to articulate these on various informal occasions throughout the year. Some parishes, as an educational policy, recruit a completely new corps of visitors each year.

A revulsion for beginning with "last year's budget" has produced a third new procedure which is gaining popularity. Too often the budget preparation process began with each member of the finance committee examining a copy of last year's budget and going down the sheet discussing whether each item should be reduced, increased, or held the same. More and more laymen are coming to define the church in terms of mission and ministry rather than in terms of institutional maintenance. The method might be named "Ministry vs. Maintenance."

IN A growing number of parishes the finance committee now begins with one of these questions:

"What is our purpose?"

"To what needs should we be responding?"

"What should be our priorities in allocating our resources?"

Each question is about ministry rather than money, on the end or the goal rather than on the means of achieving that goal. In making a budget the parish does a self evaluation. The questions look squarely at current and future needs rather than past performance. While these three approaches to the parish budget are not new, their growing use in a large number of local churches means that church leaders are receptive to new or different approaches to stewardship and parish finances.

Pastors and laymen where these procedures have been adopted list seven major reasons for the change.

1. The most important words for testing whether any of these procedures proved to be helpful are communication, participation, and training. Unless people in the parish had good internal two-way communication on what was being proposed and why, and unless a significant percentage of the people participated in planning and implementing the program, results usually fell short of expectations. Experienced people say training is an essential element in the first two procedures described here.
2. Most parishes, and nearly all those whose leaders used a procedure similar to two and three, were highly satisfied with the shift in emphasis from dollars to purpose and program. One layman said, after sharing in an every member canvass that threw away the current budget and started with a blank slate, "For the first time since I've been a member here the focus was on ministry rather than on money!"

Continued

The Sound of Christmas



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Stewardship: For Love or Money?

3. Those parishes which achieved good internal communication, broad participation, a major emphasis on purpose and goals, and also adequate training for both leaders and callers, had results ranging from gratifying to amazing.

In a year when the leaders in many congregations are delighted to see a 5 percent increase in pledges, most of the parishes using one of these approaches, or some variation of them, are reporting pledges for 1970 running 15 to 40 percent above 1969.

More important than the dollar increase was the feeling voiced by one layman who said, "In past years when we talked about pledging the budget there was a ceiling over the whole effort. Everyone could feel it. This year, when we talked about giving in response to how the Lord had blessed us, and about needs and ministry, that ceiling disappeared."

One parish, which devised a program that combined elements from all three of these procedures, trained fifty callers to call in 168 homes. These fifty signed their own pledge cards for 1970 before going out to call. These fifty pledges equaled 97 percent of the total receipts for 1969.

4. In those parishes that emphasized a visitation program similar to the "communicate now, pay later" approach, a typical reaction is the comment of the woman who said, "Until I went out to call, I never realized how little real awareness of, or how much misinformation exists about, our church among the members."

5. Many parish leaders are enthusiastic about the values in a systematic program that gives every member the opportunity to raise questions, unload gripes and complaints, suggest a re-ordering of priorities, and offer proposals for a redefinition of purpose and program.

Even in those parishes where this

was undertaken with limited enthusiasm and too few callers, benefit usually exceeded expectations. When two-way communication is established, alienation is reduced, the "we-they" division is lessened, and the sense of community and common purpose is strengthened.

6. One of the most frequently offered comments from those trying a new program was "When you undertake a new approach such as we did, be sure to keep the members informed on what is happening!"

If the emphasis is on a visitation program, be sure to report what visitors hear and how this affects the program and ministry of the parish.

If the emphasis is on a redefinition of purpose, share the new statement of purpose and its implications with all of the members.

If the emphasis is on a reconsideration of priorities, report what was decided and why.

If the emphasis is on mission and ministry rather than on money, report to the entire parish how the members responded.

The more channels of communication a parish opens and uses, the more communication that flows through those channels both ways, the healthier the parish.

7. Finally, if your parish is discontented with the current approach to parish finances and if some of the ideas described here do sound attractive, it is wise not to feel compelled to initiate a completely new approach in one year. In your situation it may be more effective to make a few changes this year, a few more next year and more in the following year.

The times are ripe for healthier approaches to stewardship by thoughtful churchmen. Perhaps you could consider something moving in your parish that could move goals beyond money and budgets. The results elsewhere are more than encouraging.

ARE WE SHORTENING OUR REACH OVERSEAS?

I am deeply concerned about what is happening to the overseas mission program of the Episcopal Church. A basic question, for me, is, are we Christian Americans with emphasis on being Americans, or American Christians with emphasis on our Christianity? We need to be reminded by virtue of our Church membership that we are part of a worldwide mutual fellowship which transcends denomination, and nation. Alfred Hero, an Episcopalian, recently made a documented study of dozens of religious groups in America. He says, "Most Protestants perceive little or no relationship between supposed Christian commit-

ments and world questions. The evidence seems overwhelming that Protestant churches have had very little impact on the attitudes and values of even their most active rank-and-file members on world affairs."

Dr. Hero also says white Protestant Americans are concerned primarily about themselves and about people like themselves, and have ceased to enlarge or expand the boundaries of their concerns. Further, I believe Bishop Frey of Guatemala and El Salvador is correct when he says in a recent article in THE EPISCOPALIAN,

"There is increasing fear that the neo-isolationism presently creeping into American foreign policy may also be infecting the Church."

This infection has spread, it seems to me, perhaps unconsciously, into the overseas mission program of the Episcopal Church. Yet it remains a fact that international reconciliation, so important in today's world, can be effectively aided by the Christian community with its worldwide connections.

The Christian community today cuts across innumerable religious, cultural, and international borders. And as the Church's program cuts across these borders of a pluralistic

By William Crittenden

Are We Shortening Our Reach Overseas?

world, the concern for mission should be growing.

All of this impressed me more deeply than ever during two recent trips to Colombia and Ecuador. On my latest, I visited Ecuador on a personal fact-finding mission. A bishop for Ecuador had been proposed but not elected at the South Bend Convention.

The principal reason given for this action was our need to re-evaluate our overseas mission program. It is evident, however, that budget economies were the principal motivation for our inaction.

Such evaluations are, of course, important and should be continuing. Any overseas missionary work, as suggested at South Bend, has in it dangers of Episcopal "colonialism," of hampering development of indigenous churches with local clergy, of dragging our feet in ecumenical mission. Such general principles, however, cannot be applied across the board to cancel out or cut down on our work, without regard for present historical realities.

In the case of Ecuador, the historical "now" situation is such that we should properly allow much more time to develop an Ecuadorean corps of ministers and, at the same time, fulfill our peculiar ecumenical role between Roman Catholicism and Protestantism. In a country where so many "fringe" and fundamentalist sects distort the contributions of non-Roman Christianity, our particular witness is both needed and effective.

During my visit I addressed the first independent meeting of Roman Catholic priests ever held in Ecuador. I was told the outstanding clergy of Ecuador were in attendance. The topics sounded like a Priests' Congress in the U.S.A.: "Secularization and the Priestly Life"; "The Authority of the Church"; "Creating a New Image for the Priesthood"; "The Church in a Pluralistic Society."

The participants had many questions and showed a great deal of interest in what the Episcopal Church

is trying to do both in the United States and in Ecuador. The spiritual renewal Ecuador needs to support social change requires sound ecumenical cooperation and action on the part of the best elements of both Catholicism and Protestantism.

These more enlightened Roman Catholic clergy saw Anglicanism as a necessary link in such a partnership. For myself, I was impressed with the effective and increasingly vital role our Church is already taking in the religious and national life of that country. That role could be greatly augmented by a resident bishop. I base my opinion not only on my visit but also on my contacts with the State Department people and representatives of the business community.

The financial crisis in our overseas program means we must get our priorities back into proper perspective. In the current budget proposals, no cuts are being recommended for the General Convention Special Program for black community development. Granted that economies are in order, it seems to me a similar priority should be made for the overseas mission program. This is especially important in the strategic areas of Latin America where so much is at stake for us all both as a church and as a nation.

After all, in terms of budgeting it is still possible and necessary for dioceses to finance priorities for local mission. Many of the services the national church provides for the dioceses can be handled in the same way. We are trying to do this in the Diocese of Erie, as is happening elsewhere. But the overseas program has no basic means of financing outside of the budget for the General Church Program.

Underlying all of this, however, is Christian stewardship's basic claim upon all of us. Despite inflation, the lethargy of ingrown parochialism, disturbing changes in the life of the Church, and conflicting points of view about the Church's role in society,

churchmen should be committed enough to meet financially the obligations of our Church's program at home and abroad. There is no question about the financial ability of our membership. This requires not even a sacrificial, but merely a decent honest pledge on the part of all our people.

Are we prepared to question ourselves honestly? Are we Christians Americans, with emphasis on being American, or American Christians with emphasis on our Christianity?

God help us as a nation if we ever forget the importance of the Church's witness as part of a worldwide spiritual fellowship which believes Jesus Christ is the Lord of all. Our mission under God embraces all of his children.

CALENDAR OF EVENTS

SEPTEMBER

- 6 FIFTEENTH SUNDAY AFTER TRINITY
7 Labor Day
7-12 2nd International Congress Religion, Architecture & the Arts Brussels, Belgium
12-13 General Board meeting, National Council of Churches, Phoenix, Ariz.
12-13 The Brotherhood of St. Andrew, Province III Conference Claggett Conference Center, Md.
13 SIXTEENTH SUNDAY AFTER TRINITY
16, 18, 19 EMBER DAYS
20 SEVENTEENTH SUNDAY AFTER TRINITY
21 ST. MATTHEW, APOSTLE AND EVANGELIST
22-24 National Altar Guild Conference-Workshop, In-the-Oak Episcopal Conference Center, N.C.
27 EIGHTEENTH SUNDAY AFTER TRINITY
29 ST. MICHAEL AND ALL ANGELS



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Crawford Adams, MD
VANDERBILT UNIVERSITY MEDICAL SCHOOL

"An artistic success!... It provides the social activists in churches with fuel for their arguments that religious leaders must reach out to all human beings. It challenges and vindicates the area of evangelical churchmen that the solution to the whole problem is to accept Christ."

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"Pat Boone, at his best, exhibits moments of real power, forgetting his clean-cut coyness to preach with real conviction."

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John Williams, Executive Committee
SOUTHERN BAPTIST CONVENTION

"Dialogue and action are well portrayed and always honest."

MOTION PICTURE DAILY

"Its portrayal of drugs, gangs and emotions is very moving. The drug treatment is more realistic and gripping than other films on this subject."

Lou Garringer
CHRISTIAN SCIENCE MONITOR

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Ted Sebern
LOS ANGELES COUNCIL OF CHURCHES

"Literally stunning in its impact and tension. The portrayal of gang members is particularly vivid... the evangelist's innocence was appalling. It left me thinking that I can't do that kind of work, but thank God somebody is."

Winston H. Taylor, Director of Information
UNITED METHODIST CHURCH



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I am asking you to help lead a crusade for RESPONSIBLE ENTERTAINMENT beginning with your support of THE CROSS AND THE SWITCHBLADE. A massive participation in the Advance Ticket Sales Campaign in your community will be an eloquent statement to theater exhibitors, studios, producers, film critics, as well as the public at large...a commanding voice for the upgrading of motion pictures.

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We're counting on you.

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In this section

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Indians P. 32

An excerpt on democracy.

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The commission on MRI reports on its own demise.

Ministry P. 34

The Board for Theological Education: About deacons; clergy deployment; new ministries.

HOMEWORK FOR HOUSTON

Time was,
when going to General
Convention was a lark.
The wife usually went along
and was welcome to sit
in the Visitors' Gallery where
she tended to her knitting.

Time was,
when one asked a deputy
in jest,
"Done your homework?"
Time was,
but not now.
Not in jest.

For the homework for Houston
is no joke.

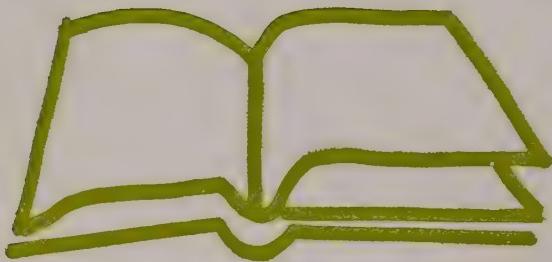
The contents of *The Green
Book*—that right-handbook for
everyone attending General
Convention—are both varied
and voluminous.

To familiarize oneself with it
will take long hours
and close concentration.

This sampling of it is no
substitute for further, full
scrutiny.

It will, however, give our
readers capsule versions
of some of the major issues.

HOMEWORK FOR HOUSTON



Trial Use

The Standing Liturgical Commission, with thorough-going scholarship typical of the best in Anglicanism, has done major work in several areas of liturgical reform.

The Commission will ask Convention to:

- Continue trial use of the Liturgy of the Lord's Supper, with the variations and substitutions approved at Special General Convention II.
- Begin trial use of Prayer Book Studies 18: Holy Baptism with the Laying-on-of-Hands. This new rite may be used by the priest as an alternative to the present Prayer Book services for Baptism and Confirmation, under certain carefully spelled out conditions.
- Consider trial use of Prayer Book Studies 19 through 24. These include rites and services for:
The Church Year (19)
The Ordination of Bishops, Priests, and Deacons (20)
The Holy Eucharist (21)
The Daily Office (22)
The Psalter, Part I (23)
Pastoral Offices, including the Marriage service, Burial of the Dead, and others (24).

The Psalter, Part 1

The quality and the quantity of work done by this Commission can be seen in a brief review of the Psalter drafting committee.

Perceiving that revision of the whole Psalter—one-third of the total content of the Prayer Book—could not be completed properly by 1970, the drafting committee selected the most frequently used Psalms. These seventy-one, in Prayer Book Study 23, are revisions, not new versions. Three alternatives—to adopt an existing modern language version, to produce an entirely new translation, or to revise the present Psalter—were available. After extensive consultation with Old Testament scholars, revision was judged the most satisfactory for the varied uses of the Psalms in Episcopal worship.

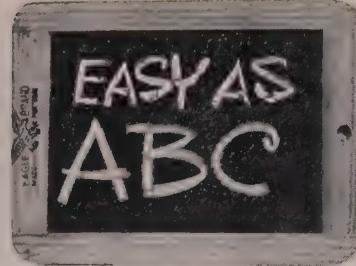
Interestingly, the excellence and exactness of modern translations militates against their suitability. Because the Psalter is now a thoroughly naturalized Christian literature, it is not enough to ask, "What did this passage mean to Jewish worshipers in pre-Christian Jerusalem?" One must also ask, "What does this mean to the Christian Church which continues to use it in its worship?"

The Psalter also must lend itself to congregational singing and reading; readability is not the primary criterion. The poetic character of the Psalms has been obscured in the past by printing it as if it were prose. This collection will present it in poetic lines, thereby eliminating the necessity for marking the middle of the verse.

Revision has only been done where a word or passage is deemed to be an absolute mistranslation, or where it has become obsolete (not merely archaic), or positively misleading. All pronouns and verbal forms, even when addressed to God, are in contemporary second-person forms. The result, the Commission feels, is "fitting modern garb for the Church's ancient songs of praise."

Calendar for the Church Year

Trial use of the proposed Calendar for the Church Year may well agitate many persons who prefer their traditions Medieval, rather than early Christian.



Easy As A-B-C— if you know your A-B-C's

A. *The Green Book* is a curious combination of yesterday and tomorrow. Today is not part of the content of its many pages. For *The Green Book* contains the reports of General Convention Committees and Commissions, which are, in effect, both the evaluators of the past and the long range planners for the future of the whole Church.

B. General Convention functions

via a committee system. Anyone can submit any resolution they desire—but it must then be referred to an appropriate committee. After meeting and studying it—often in conjunction with similar ones on the same issue—the committee reports back to Convention, which can then act on it. But not until then.

C. Today's social issues, for instance,—not being in *The Green Book*—have somehow to be presented to the Convention, and then processed through the committee system before the two Houses can legislate on them.

Not understanding these A-B-C's has led to most of the discord and frustrations about General Convention and its agenda. The Today people, searching their *Green Books*, find nothing therein about the issues on their minds. Conven-

tion "veterans" are affronted by what they construe as lack of respect for their legislative process when these issues are introduced in such a way as to bypass the committee process.

In their planning for Houston, General Convention's Agenda Committee has tried to align these fundamentals. The conference-type periods of time allow for introduction of Today issues (as well as Yesterday and Tomorrow, if so desired). Once aired, these matters can, if appropriate, be sent to committees and readied for later legislative action by the two Houses.

As some of the recent efforts to streamline Conventions become operative, many Standing Committees of the Houses, by meeting prior to the opening of Convention, are ready to report on resolutions already referred to them.

Following quite closely the new three-year Roman Catholic lectionary, it returns the calendar structure to that of the first six centuries after Christ, except for retaining Advent, a later Western addition.

The proposed calendar makes three substantial changes:

- It restores the primacy of Sunday, in its sequence toward and from Easter, as the Lord's Day. No festival replaces it except those major feasts that reveal the great mysteries of God. These are:

Christmas Day
The Holy Name (Circumcision)
The Epiphany
The Presentation (Purification)
The Transfiguration
All Saints' Day

- It returns to the ancient Church's concept of the "great fifty days" from Easter to Pentecost as a single uninterrupted season of rejoicing in our redemption. It restores Holy Week as a separate season and eliminates Passiontide. This latter change includes moving Passion Sunday back to its original place, now occupied by Palm Sunday.

The present seasons compared to the proposed are:

Now	Proposed
Advent	Advent Season
Christmas	Christmastide
Epiphany)	Epiphany Season
Pre-Lent)	Lenten Season
Lent	
Passiontide	
Easter)	Holy Week
Ascensiontide)	Eastertide
Whitsuntide)	
Trinity)	Pentecost Season

- It incorporates seven new Red Letter Days, some new, and some elevated from Black Letter Days in "The Lesser Feasts and Fasts":
Confession of St. Peter the Apostle
St. Joseph
Visitation of the Blessed Virgin Mary
St. Mary Magdalene
St. Mary the Virgin, Mother of Our Lord Jesus Christ
Holy Cross Day
St. James of Jerusalem, Brother of Our Lord Jesus Christ.

Closer to Thee

"In ecumenical relations, there is always the danger of drawing closer to one Church at the cost of moving further apart from another." Although the Joint Commission on Ecumenical Relations points out this peril in its report, it is clear they have diligently avoided the trap.

COCU

Most of us know that it is God's will that His Church be one, but many think treating the COCU proposal as His will is a huge mistake. How many will be ascertained in Houston, in the debates on COCU.

COCU, the Consultation on Church Union, is submitting the draft of a Plan of Union for study, evaluation, and response. The Plan, it must be noted, does not bear the approval of COCU as a finished product. It is, repeat, a draft plan only, and not up for vote.

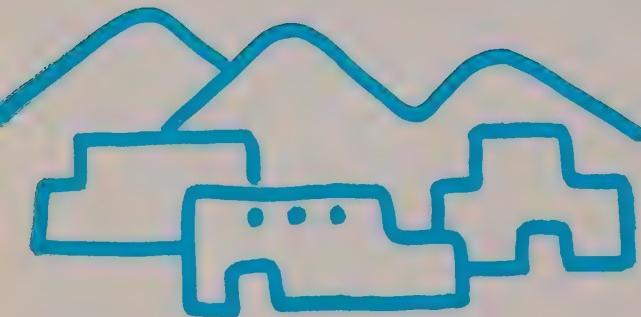
They propose that the draft Plan be studied in three ways:

- By interdenominational dialogue and encounter, to help each of the nine COCU member churches better understand the others
- By every Episcopal priest and lay person in their parishes
- By officially appointed diocesan committees which will make their own scrutiny and also be responsible for coordinating evaluations and responses from parishes.

The material on structure in the draft Plan is new (the statements on faith, worship, sacraments, and ministry have been available for some time). Briefly, the proposed structure starts with a "parish" as the local unit of the United Church. The "parish" would consist of a group of congregations drawn from the various uniting churches. Working as an integrated program unit, task forces would work on specialized objectives. Property and other resources would be held in common.

District: Depending on local circumstance, a cluster of about seventy-five parishes would form the geographical unit called district. A bishop, chief pastor and executive officer, would be elected for a four year term, and be eligible for additional terms. If not re-elected, he would remain a bishop without jurisdiction.

Region: This would include not less than three districts, probably an average of ten. The purpose is to provide a jurisdiction spanning metropolitan and other areas where coordinated planning and action would be valuable. A regional bishop would be the chief executive officer. He too serves for a four year term and may be re-elected.



Democracy Indian Style

While the United States prides itself on being a great democracy, it never has had a democratic society. Its talent has been in its development of representative government which, again, is made up of concepts foreign to traditional Indian social organization and political practice.

While some Indian groups developed larger, more complex forms of government, most were organized socially and politically in bands in which all members of the group were related by family or by clan. In dealing with issues in which all of the group were concerned, their practice was, and in some places still is, almost pure democracy, in which discussion and individual expression of opinion go on until a consensus is reached.

Every person is allowed time and the opportunity to say what he thinks, even when what he has to say may not differ from what one or more other persons have already said. Majority rule is not the rule. Even one or two strong dissenting opinions will bar final decision on the course of action to be pursued. The concept of representative government—one person speaking for a whole group or community in a larger assembly—is something most Indian people have had to learn.

(from a situation analysis of the American Indian by the National Committee on Indian Work of the Episcopal Church)

National Assembly: This would be the legislative body for the Church as a whole and would provide nationwide services. The Assembly would sit as a single house and vote together except on questions of faith and order. A majority vote of any one order would determine whether a question was one of faith and order. A Presiding Bishop would be elected for a four year term, and could succeed himself once. A new Presiding Bishop must be of a racial background different than that of his predecessor.

Moderators: At each level of organization, a moderator is elected annually to preside over meetings of jurisdictions. Moderators may be lay persons or ministers other than the executive officer. In each representative body a ratio of at least two lay persons for each minister is required.

The transition period would begin when any two or more of the uniting churches effect unification at a national service of inauguration. No provision is made for the withdrawal of a denomination as a whole once the inaugural service is held, but individual congregations may withdraw during the first year, retaining the property used by it at the time of inauguration.

Orthodox

Relations between Episcopal and Eastern Orthodox Churches, although inaugurated in 1962, are just now beginning to come into the public eye. For one thing, we are just beginning to realize that Orthodox Christians are just about as numerous as Episcopalians, and larger than any of the COCU bodies, except Methodists and Presbyterians.

Most of the Orthodox dioceses in North America are still characterized as missionary districts of the mother church in the Middle East, Russia, or the Eastern European countries. Within the last three years, Orthodox jurisdictions in America have become vocal in requesting the mother church to recognize their maturity, so that they might become "indigenous" American churches.

The way is now open, however, for an "Orthodox Church of America." Months and even years may elapse before the union is achieved because great differences in language and customs stand in the way. Even though they try to maintain the diversity under the proposed structure, these differences are precious to the people, and in practice may prove more important to them than canonical unity for some time to come.

In view of the existing reciprocal recognition of Holy Orders between the Anglicans and the Old Catholics and the Polish National Catholic Church, the formal aspect of unity with them has reached an advanced point. Much effort, locally and nationally, is still needed, however, to transform such formal agreement into mutually stimulating local Church life.

Corresponding and telephoning with the respective heads of jurisdictions, the Rt. Rev. Lauriston L. Scaife found that each Orthodox body issues its own list of its own bishops and other clergymen. This led to his editing a one-volume directory of all Orthodox clergy and parishes which is published bi-annually by the Commission. It is not only greatly appreciated but also has contributed to the efforts of the Orthodox to unify their various branches.

Roman Catholic

Father John McKenzie, theologian at the University of Notre Dame, recently wrote: ". . . in 1960 I still thought that Catholics and Protestants were divided by deep theological differences. It is now hard to dignify this visceral notion with the name of thought." That he is not the exception can be seen in the Commission's report.

Rapid progress is evident in discussions with the Roman Catholic Church under ARC, the Joint Commission on Anglican/Roman Catholic Relations in the U.S.A. Established by the ecumenical commissions of the two churches, ARC at a meeting in December, 1969, adopted the historic document called ARC VII, which defines the goal as full communion and organic unity, affirming that "nothing in the course of this serious enterprise has emerged which would cause us to think that this goal is unattainable."

Chaplain For Russia

Under Presiding Bishop Sherrill, the Episcopal Church joined with the United Presbyterian, Lutheran Church in America, American Baptist, and United Methodist Churches to provide a resident chaplain for ministry to Americans in Moscow. (The Assumptionist Fathers provide a Chaplain for Roman Catholics.) The two chaplains work in excellent harmony, and with the full backing of the American Ambassador.

Each of the five churches in turn selects, appoints, and pays for the chaplain for a two or three year period. The turn for an Episcopal chaplain will begin in September, 1971. Experience has shown this chaplaincy of real importance to the personnel and their wives and children in the American and other embassies, and provides ecumenical contact with the heads of the Russian Orthodox and the Russian Baptist Churches.



Moribund MRI

"The General Convention of 1964 met in what seemed the best of times, a season of light, a spring of hope. Despite such hopefulness, however, it seems clear that the Episcopal Church of the 1960's was not ready for what seemed to be radical new attitudes. The Church found it hard to tolerate the burden which MRI imposed upon it. The Church found it hard to listen to those who steadily called it to respond.

"We have not understood our real needs; we have not understood the needs of people who speak to us; we have not trusted the agenda written for us by God's world. Rather, we have too often reacted negatively to the climate of change, and to the unpredictable results of the chaos which have accompanied it. We have found it hard to move forward positively and with open minds. Surely the Church now, more than ever, should continue to remember the summons of the MRI Document.

"Prayer is at the heart of the Christian life and the corporate life of the Church. Yet, inadequate understanding of the impact of violent institutional change has made it difficult to enlarge the concept of prayer outreach. Too often Church people fail to see that a Christian's service is an extension of his worship of a Living Lord. The Commission recommends, therefore, the formation of a group whose task shall be the carrying on of the work of the Prayer Outreach Committee of this Commission.

"The devotional booklet, *Response*, published by Forward Movement, has been of great value throughout the Anglican Communion, helping people to understand the oneness of the Church in Christ, and to gain a new sense of interdependence through mutual prayer for and with each other. The Commission asks that provision be made for its continued publication.

"The MRI Commission does not recommend its own continuance. It believes this Convention should consider the creation of an entirely new body which will stand outside the usual institutional and canonical structures, able to examine them and their programs and procedures freely, searching for gaps which exist, obstacles to communication, and overlapping responsibilities."

Ministry

The Board for Theological Education reminds the Convention that the average enrollment in our seminaries not only is the lowest of the eleven major denominations but also the most expensive, averaging \$4,430 per student, almost \$700 higher than any other Communion. Convinced that to maintain quality education for the ordained ministry the Church must redeploy its institutional resources, the Board recommends "that five centers for theological education is an ample number."

Announced in a sermon in January, the recommendation, has precipitated several actions above and beyond the initial uproar in the secular press (*see March issue p. 21*).

- Some 100 seminarians met and organized the Association of Episcopal Seminarians, and announced their wish to be heard "concerning changes affecting their education." Representatives of the Association plan to be in Houston for Convention.
 - The deans of all the seminaries met with the chairman and director of the Board and agreed in principle to "moving and merging . . . if such a decision should be in the best interest of theological education. . ." They asked for a consultant to assist them in considering how best to deploy their resources, and the Rev. Charles Feilding of Toronto has been so employed. The deans also stated the need for continuing financial support—both operating expenses and capital needs—during the transitional period.
 - Delegations representing the trustees of accredited seminaries met (for the first time ever) and issued a statement. In addition to affirming the decisions of the deans, they called for seminaries to make a national, united effort on Theological Education Sunday, and asked that the operating expenses of seminaries be put in the General Church Program.
 - At a recent weekend meeting, selected members of all the faculties, the deans and, student officers agreed that Episcopal theological education should be "conducted in close connection with seminaries of other Communions." They too asked that funds be provided to encourage "a wide variety of responsible experimentation."
- The Board for Theological Education also proposes seven canonical changes concerning the ordained ministry. The purpose of these is to:
- Establish a Commission on Ministry in every jurisdiction. The Board feels that a responsible body of priests and lay persons can assist the bishop with (1) enlisting, interviewing, and selecting persons for the Ministry, (2) guidance and pastoral care of all

postulants and candidates for Holy Orders, deacons, deaconesses, and professional church workers, and (3) the continuing education of the ministers.

● Enable persons to enter seminary without being postulants and proceed to candidacy directly after a "trial year."

● Achieve more flexible education without sacrificing essential disciplines.

● Establish a General Board of Examining Chaplains (three bishops, three presbyters, six members of seminary faculties, six lay persons to be elected by the House of Bishops, confirmed by the House of Deputies) which "with professional assistance, shall prepare, conduct, administer, and evaluate a General Ordination Examination. . . ."

● Update a variety of procedures.

● Enlarge the Board from nine to fifteen members.

Resolutions from the Board include requests for support from either the General Church Program or the General Convention assessment for the following:

Board for Theological

Education	\$125,000 annually
House of Bishops' Committee on Pastoral Development	47,300 annually
Joint Commission on the Deployment of the Clergy	87,615, in 1971 99,215, in 1972 103,605, in 1973
Joint Commission on the Structure of the Church	43,333 annually
Scholarships for selected theo- logical students and the seminaries they attend	200,000 annually

Another resolution urges the Presiding Bishop "to designate the Sunday next St. Paul's Day" as Theological Education Sunday; calls on each member of the Church to support it and every congregation to place this item in its budget.



The Deaconess: Does She or Doesn't She?

The recent renewal of interest in becoming a deaconess among women considering both full-time and self-supporting ministry, will be shortlived unless that status is clarified.

In some dioceses deaconesses are considered members of the clergy; in some, they are not. In some areas, their liturgical function includes administration of the chalice. Some have been occasionally permitted to administer the elements from the Reserved Sacrament, particularly in sick Communions. But in other areas these actions are not permitted.

The situation is further complicated by recent General Convention permission for licensed lay readers to administer the chalice and for women to be licensed lay readers. So it is possible for a deaconess to be denied the privilege of assisting at the Eucharist while women with less training as lay readers may be permitted to function in this role.

In some dioceses, bishops will not accept candidates, while others encourage women to become deaconesses.

The Joint Commission on Women Church Workers therefore recommends that those made deaconesses by the laying on of hands, and with appropriate prayers, be declared to be within the diaconate.

Ministry Gets Moving

A national Clergy Deployment Office has become a reality, under the direction of Mr. John E. Semmes, Jr. Using the 360 computer of the Church Pension Fund, a common model for electronic data processing has been designed with the Lutheran Church in America, the American Baptist Convention, and the Ministries Division of the National Council of Churches. Each denomination will, of course, maintain its separate and private files, but the ecumenical model greatly facilitates the work while decreasing costs.

The Joint Commission on the Deployment of the Clergy takes note in their report of some of the false fears and hopes being expressed about the Model Deployment Plan:

● Some fear that the Plan will concentrate undue power in a national headquarters. The truth is that the Plan continues clergy placement where it is now, at the local level with full elective power in the vestry, and strengthens the role of the local bishop by giving him new responsibility for nominating likely candidates to the local vestry.

The Clergy Deployment Office is not a placement office, nor can it assign men to jobs. What it does do is provide accurate up-to-date data—if and when such data is requested.

● Others fear that the Plan gives bishops and vestries arbitrary power to remove clergymen from jobs against their will. The truth is that tenure is open for

review only after seven years. Even then, his tenure can be ended only if he can be relocated in some other satisfactory job.

- Still others fear that confidential evaluative data may be too easily available to unauthorized persons. The truth is that the national file will contain no evaluative data at all. Only "hard data"—facts, not opinions (except opinions a clergyman may wish to record about himself)—will be on file, and even this can only be released with the permission of the clergyman or his bishop.

Annual Performance Reviews are not in the central file. They are confidential between the bishop and the clergyman.

The data bank is a tool for decision, not a decision-maker.

- Some false hopes need chastening. Some expect that the Clergy Deployment Office will miraculously solve the problem of securing jobs for all unassigned clergymen. The truth is that there is a steadily increasing surplus of trained clergymen. Such surplus will not be eliminated by any new deployment plan.

The Joint Commission resolutions include:

- Authorizing the appointment of a permanent Clergy Deployment Board to supervise the operation of the national Clergy Deployment Office, and to replace the Commission.
- Funding for the Office, either through a continuation of the Special Assessment on dioceses or inclusion in the General Church Program of the \$300,000 needed for the triennium 1971-1973.
- Canonical changes providing means for a more honorable exit from the ministry for those clergymen undertaking secular careers.

Ministry, Mission, and Money

Ministry consists of a great deal more than ordained ministry in the traditional forms, or could, says a memorial entitled, "Multiplying the Ministry of Christ."

Signed by 120 bishops, presbyters, and lay persons, the petition deplores the widespread curtailment of missionary work, stating:

"We reject the explanation that there are not adequate funds for employing clergymen as pastors of

new congregations and Christian communities. In every part of this land mature, dedicated, and respected Christians could and would serve in the priesthood, while supporting themselves by their secular livelihood, if the Church called them to do so . . . Such persons, here and abroad, represent an extraordinary variety of backgrounds and abilities not usually found among seminary graduates.

"Many clergymen now employed in parishes and missions could and would earn part or all of their living in secular work if encouraged to do so and given the necessary assistance. . . .

"We call on the Church as a whole to welcome the formation of new congregations and new groups of worshipping Christians who may be served by such ministers. We call on the Church to do this now."

Recent Conventions have recognized this issue and made canonical provisions for greater latitude. But these changes only affect special and exceptional situations; nothing has been done to recognize this as a normal pattern for ministry. The emphasis on academic requirements destroys the whole concept of a truly indigenous ministry, of a priesthood intimately linked with the life and work of a community.

Existing canons also either state or imply that a candidate must himself initiate procedures for training for ordination. "Christian experience in many periods of history, as well as contemporary common sense, indicate that it is better for the Church to take a more responsible role. . . . Just as bishops are elected by the convention of the diocese, and rectors elected by the parish vestry, so those entering the ministry should be selected by a process in which the people among whom they are to serve are effectively represented."

The memorial proposes amendments to Canons 34 and 35. These provide more positive roles for the bishop and the local church in choosing persons for non-stipendiary ministries, and more suitable preparation based on Christian leadership ability, without the undue emphasis on rigid academic standards totally inappropriate to many situations.



WORLDSCENE



Two Young Workers lose Lives in Ecuador

Memorial services for two young girls lost in a mud slide during their participation in a Companion Diocese Summer project in Ecuador were held on Monday, July 20, in two parishes of the Diocese of Southwestern Virginia.

Miss Susan Talbott of Roanoke was killed on July 13 when the jeep in which she was riding was hit by a sudden mud slide and ended in a river 300 feet below a jungle road.

The body of the second victim, Miss Rebecca du Priest of Lynchburg, was not recovered for 10 days, and was buried in a simple grave in Puyo after a short service.

Three other members of the party were injured and hospitalized following the accident.

The Rt. Rev. J. Brooke Mosley, Deputy for Overseas Relations, in letters to the families of the victims and to others in the Southwestern Virginia party in Ecuador, expressed his "love and concern" for the victims of the tragic accident and praised the Christian faith which had motivated the Ecuadorian project.

"I speak not just for myself but also for the Presiding Bishop," he said, "when I thank you and your colleagues and your Ecuadorian brothers for adding many cubits to our lives as well as to your own."

"You will be much in our prayers as we offer up our hopes for your complete and quick recovery; we shall continue to pray for Susan and Becky in their new lives; and we shall pray for continued blessings upon all faithful disciples like yourselves who go in the name of Christ throughout the world."

Services for Miss Talbott were held at St. John's Church, Roanoke.

Services for Miss du Priest were held at Grace Church, Lynchburg.

The full party of 20 persons from the Diocese of Southwestern Virginia, 14 teenagers and six adults, left for Ecuador on July 6 to work on projects in Quito and Guayaquil.

In spite of the accident other members of the party stayed to complete the Summer project and returned to the U.S. on July 28.

Southwestern Virginia and Ecuador have had an MRI companion diocese relationship since 1965; the first young people's exchange was begun in 1967.

Approximately 50 diocesan youth have gone to Ecuador and 15 young people and 30 adults from that country have visited Southwestern Virginia. Lenten missionary giving in the diocese has increased from \$800 to over \$11,000 since the MRI relationship began.

Episcopal Nuns Don New Habits



Sister Columba, O.S.H. (*left*), and Sister Josephine, O.S.H., wearing their new habits, chat with the Rt. Rev. Albert R. Stuart, Bishop of

Georgia, outside the Convent of St. Helena in Augusta. Sister Josephine says, "The habits we are wearing are not 'standard.' We are trying out various patterns in our community. The only requirement is that they be white. The sisters wear ordinary secular clothes on some occasions."

Don't Burn Your Mortgage

John M. Erickson cautions churches to be "Careful with Church Records" in the December *Minnesota Missionary*. In addition to cautioning churches against burning the mortgage he makes the following suggestions:

- Keep all records in a central location at the church in fireproof cabinets.
- Permanent records should include: minutes; church charter, constitution, and bylaws; annual financial report (including budget, audit, ledgers); all deeds, leases, mortgages; all calls to pastors and staff; membership register and statistics.
- Hold member giving records at least three years; payroll tax returns and employee records, at least five years.
- Check state laws for holding period on fire insurance policies, liability policies, and cancelled notes payable.

An End and A Beginning

The Church of England Assembly, organized in 1920, ended its last meeting in London in July to make way for a new, more powerful and streamlined General Synod in November.

On its final day the Assembly heard:

► Archbishop Michael Ramsey expresses a hope the new General Synod would enable bishops, presbyters, and laity to find a better partnership in discussion and decision. But, he warned, constitutional change in the Anglican Church "does not of itself produce spiritual revival."

► Sir Edward Compton, Assembly chairman, reveal that the new Synod would start "in the red." Total estimated expenditures for the first full year of the Synod are \$2,609,264—\$170,000 more than funds estimated to be available.

► A call to prayer from Archbishop Ramsey that tolerance and reconciliation may prevail in Northern Ireland.

► Archbishop Donald Coggan of York announced that Queen Elizabeth II, accompanied by the Duke of Edinburgh, would attend the formal inauguration of the new General Synod. The Queen is the Supreme Governor of the Church of England.

BEDC Recipient Of Episcopal Money

Funds for blacks collected during the Episcopal Church's voluntary offering voted at the 1969 Special General Convention in South Bend, have now been turned over to the Black Economic Development Conference (BEDC), according to the Rev. J. Metz Rollins.

Mr. Rollins is the executive director of the National Committee of Black Churchmen (NCBC), the organization that served as a conduit of Episcopal funds for black development raised after South Bend. NCBC sent the entire \$220,000 raised in that fund to BEDC which furnished NCBC with periodic financial reports.

Episcopal contributions were used to establish a black printing operation, the *Black Star Press* in Detroit, Mich. *Black Star's* first publishing venture was "The Political Thought of James Forman," published July 1.

Also since the South Bend Convention, Dr. Robert Browne, a member of BEDC's steering committee, has set up a Black Economic Research Center in New York City. Dr. Browne, who got \$4,500 from

BEDC last November for preliminary studies on the feasibility of a southern land bank, says, "Now we've learned how much we don't know and how much still needs to be done."

Through an advertisement in *The New York Times* on April 26, Dr. Browne found some people who are interested in the land bank idea and also raised about \$2,000.

Muhammed Kenyatta, the BEDC spokesman who presented BEDC's demands to the South Bend Convention, has established a storefront office in Philadelphia, Pa. With the help of seven students, whose Summer salaries are being paid out of money the Quakers contributed, Mr. Kenyatta is working on drug addiction, tutorial programs, a print shop, black history and culture. He is also raising funds to assist families left homeless by fires in Chester, Pa.

No Episcopal money is being used for the Philadelphia center.

Canon Wedel Dies in July

The Rev. Theodore O. Wedel, warden emeritus of the College of Preachers, honorary canon of Washington Cathedral, and President emeritus of General Convention's House of Deputies, died July 21 at the age of 78.



Born in Halstead, Kansas, son of a Mennonite minister, Canon Wedel came to the ministry in middle life after a career teaching English at Yale and Carleton College, Minn.

Following the death of his first wife, Elizabeth Ewert, in 1932 Canon Wedel accepted appointment as Secretary for College Work in Executive Council's (then National Council) Department of Christian Education.

In 1939 he married again, Cynthia Wedel—presently president of the National Council of Church—and they moved to Washington D. C., where he began his duties as a canon of the National Cathedral and director of studies at the College of Preachers. In 1943 he became warden.

Several times a deputy to General Convention from Washington, the House elected him president 1952, 1955, and 1958.

Canon Wedel was the author of several books, former chairman of evangelism for the National Council of Churches (NCC), and since his retirement had taught in several seminaries.

He served as a special correspondent for *The Episcopalian* several times, covering the World Council of Churches' Assemblies at New Delhi and Uppsala.

Senate Settles With Alaskan Natives

The U.S. Senate has passed a bill which awards Alaskan Natives 10 million acres and \$1 billion in compensation in settlement of a land claim dating from the 1867 purchase of Alaska from Russia.

The 154-page bill provides for establishing an Alaskan Native Commission, which will settle boundary questions and prepare membership role of the estimated 55,000 Indians, Eskimos, and Aleuts. Two statewide corporations will handle investments, fund distribution, and social services to natives.

The bill must still be passed by the House of Representatives whose Interior Committee has held hearings but not yet reported on the bill.

The Alaskan Federation of Natives has endorsed the bill although they had requested greater land provisions (see *Worldscene*, Ma-

Fund Drive Dropped

The Executive and Finance Committee of Executive Council has decided to suspend any further action on the special offering to aid students working for political candidates in Fall elections. The voluntary contribution, approved by Executive Council last May (see *July issue*)

scheduled for the third Sunday in September. The matter will be brought back to Council in October.

In making the announcement, Canon Charles M. Guilbert, Council secretary, said, "The Committee's action was taken after receiving an opinion from the attorney of the Domestic and Foreign Missionary Society that donors to such a fund or funds would not be allowed to claim their gifts as tax exempt and the attorney's judgement that the administration of such an offering 'with political implications' would be inappropriate for members of the staff of the Executive Council which is a tax-exempt organization."

Enten Offering to World Relief Fund

Executive Council has recommended the Presiding Bishop's Fund for World Relief be designated the recipient of the 1970-71 Church School Missionary Offering.

Diocesan and parochial participation in the Offering had been declining until in 1969-70 the Presiding Bishop's Fund was first named recipient. Last year the number of offering boxes ordered tripled the previous year's total. "There seems to be little doubt," the recommendation stated, "of the Church's preference for this objective over the others designated in recent years."

Episcopal Bishops Meet With Romans

Eleven Episcopal bishops met with Roman Catholic bishops in early June in Liberty, Mo. The meeting grew out of a proposal by the Joint Commission on Anglican-Roman Catholic Relations (*see June issue*).

After three days of prayer, meditation, and discussion of pastoral problems, the bishops issued a statement saying they saw no theological reason why the two Churches could not "eventually achieve" full communion and organic union.

The Episcopal bishops who attended the retreat were: Bishop Donald Hallock of Milwaukee; Bishop John Allin of Mississippi;

Bishop Edward Welles of West Missouri; Bishop Albert Stuart of Georgia; Bishop Edward Turner of Kansas; Bishop William Davidson of Western Kansas; Bishop William Wright of Nevada; Bishop Coadjutor James Montgomery of Chicago; Bishop Frederick Wolf of Maine; Bishop Coadjutor Christoph Keller of Arkansas; and Bishop William Lickfield of Quincy.

Arnold M. Lewis, Bishop for the Armed Forces, will issue transfers to civilian congregations.

Through Bishop Lewis' office it is possible to obtain condition and prognosis reports on men seriously wounded in action. Families should contact the Office through their clergymen. Sometimes the Aid to Military Families worker at the local chapter of the Red Cross can help.

Two Church Bodies Have Own South Bends

The United Presbyterians and the United Methodists recently had their own "South Bends."

► In Chicago, the United Presbyterians "had the talkiest Assembly in a quarter of a century," according to *Presbyterian Life*. A new group of commissioners (deputies) screened requests from those outside the Church who wanted the Assembly platform, so they heard many groups including the Women's Liberation Front, representatives of at least five minority groups, and youth, without microphone grabbing or other disturbances.

The most urgent plea came from representatives of the only all black synod (Catawba) in the Church asking for \$17,421,000 in expenditures for economic development, education, and job training for fellow churchmen and neighbors in the South, and \$2 million to meet deficits at the synod's black Johnson C. Smith University.

They didn't receive what they requested, but the Assembly did ask for establishment of a New National Committee on the Self-Development of People; made various suggestions for funding it with voluntary gifts; and said the Catawba Synod request will have priority through this committee. The new goal for the Presbyterians' "One Great Hour of Sharing" offering will be \$10 million—half to go to traditional World Relief causes—half to the new Self Development Committee.

► In St. Louis a special United Methodist General Conference was exposed to a demonstration by 300 members of the denomination's black caucus, Black Methodists for Church Renewal, asking for \$21.5 million a year. The delegates later approved \$2 million annually for the

Funds Needed For Peru Disaster

The Presiding Bishop has appealed for special contributions to the Fund this summer to help raise the more than \$1.5 million interchurch relief agencies need immediately to continue emergency aid to Peru's 750,000 earthquake victims. [Contributions may be sent to: The Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017.]

With the Armed Forces

The Office of the Bishop for the Armed Forces reports that dioceses and parishes have collected and sent to armed services' chaplains in Vietnam and elsewhere thousands of paperbacks, tons of clothing, and other relief supplies.

When it is impractical to send relief supplies directly to an Episcopal chaplain in Vietnam, as it sometimes is, Civilian Co-ordinator E. D. Swanson suggests, instead, sending supplies to: Office of the Command Chaplain, U.S. Military Assistance Command, Vietnam, APO San Francisco 96222. The goods will then be distributed to the areas of greatest need.

Mr. Swanson emphasized that Armed Forces Prayer Books and service crosses are available without cost to clergy who request them in each diocese. The office shipped 16,300 Prayer Books and 16,900 crosses to civilians in 1969.

In 1968 Episcopal chaplains reported 849 baptisms, 421 confirmations, 26 persons received from other communions, and 382 marriages. Microfilms of these records are kept, and upon request the Rt. Rev.

WORLDSCENE



At home in the New Liturgy as in the Old

Christians are being asked to make many liturgical decisions these days. One decision, however, was made long ago: in selecting candles for the church, the solidly dependable name continues to be Will & Baumer.

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New United Methodist Commission on Religion and Race, plus \$5 million per year for the denomination's 12 black colleges. The Conference also offered 10 nonvoting seats to youth.

► Both governing bodies asked their members to study the Plan of Union of the Church of Christ Uniting.

Money: How Are The Others Doing?

Deficit financing and declining per capita giving are not problems unique to the Episcopal Church. The reasons for declines in other denominations, like those in the Episcopal Church, are not easy to pinpoint. Spiraling costs of parish upkeep, special fund appeals, involvement in social concerns, and new program obligations all contribute to denominational budget headaches. The problem is generally one of demand exceeding supply.

While Roman Catholics face the particular problem of cuts in public funds for parochial education, Protestant denominations are encountering shifting patterns of giving with more going to local or regional interests and less to national and international programs.

Between 1964 and 1968 per capita personal income in the United States rose by 32 percent while benevolence income of churches rose only from 10 to 28 percent. This is in direct contrast to the previous four-year period when personal, per capita income increased 16 percent and giving to church benevolences rose by 15 to 30 percent.

The following items note some specific instances of budget crunches in other denominations:

- Though income in the American Lutheran Church was up in 1969, it accounted for only 95 percent of the amount budgeted for operations. Expenditures were cut back 5 percent at mid-year when budget problems became evident.

- United Church of Christ giving beyond the local level increased one-half of 1 percent in 1969, but contributions to national agencies and boards decreased 1.64 percent. State and regional units retained 3.62 per-

cent more in 1969 than in 1968.

- The basic mission budget of the American Baptist Convention received only 89 percent of the 1969 goal and the World Fellowship offering reached 89.1 percent of its goal.

- The Presbyterian Church U.S.A. (Southern) reported that receipts for the 1969 benevolence budget were \$1.5 million short of the \$9 million goal. At the same time a development fund, begun in 1963, reached its goal of \$12 million.

- For the first time since 1962 the Lutheran Church in America experienced a slight decline in contributions from synods (districts).

- The Board of Christian Education of the United Presbyterian Church in the U.S.A. trimmed its 1970 budget by almost \$1 million because of declining contributions.

NCC General Board Meets in Washington

The General Board of the National Council of Churches met in Washington, D.C., June 20 and 21. After debating four possible options for reorganizing the National Council of Churches itself, the Board went on to take actions on the war in Southeast Asia, grape strikers, and the war in the Middle East.

In November or December NCC will hold a National Ecumenical Consultation to deal with restructuring of the NCC and hopefully provide the basis for adoption of a new structure in 1972. All U.S. Christian churches are invited to send representatives.

In other action the General Board

- heard the Rev. Ralph Abernathy, president of the Southern Christian Leadership Conference, and United Methodist Bishop James Armstrong of Aberdeen, S.D., speak on the mestic and Southeast Asia situations.

- reiterated its long-standing opposition to the war in Southeast Asia and called for an end to the war;
- recommended that the NCC and other church agencies and individuals resume the purchase of grapes provided they have union labels;

- asked member communions to

upport the national school lunch
ampaign;

• urged that an effort be made to
halt the arms race in the Middle
East and that a full-dress review of
that situation be held at the next
WCC meeting in Phoenix, Ariz.,
September 12-13.

Youth Active in World Service

More than 1,000 young volunteers are involved in 41 voluntary projects in 22 countries under the auspices of Ecumenical Youth Service, a branch of the youth department of the World Council of Churches.

Six projects will take teams of volunteers, usually numbering around 20, to live and work in racially mixed communities in Great Britain.

In India volunteers will work on irrigation projects; in Korea they will do urban and rural community organization; and in the Pacific Islands they will work on building construction. Programs in Africa range from construction of schools to village resettlement, and in Congo-Kinshasa the youth will help on pilot farm.

Polyneians to elect Bishop

The Anglican Diocese of Polynesia will celebrate the 100th year of Anglican work in that area this year by electing its own bishop for the first time.

The bill giving Anglicans in Polynesia the right to elect their own bishop was unanimously approved in April by the General Synod of the Province of New Zealand, of which Polynesia is a member diocese.

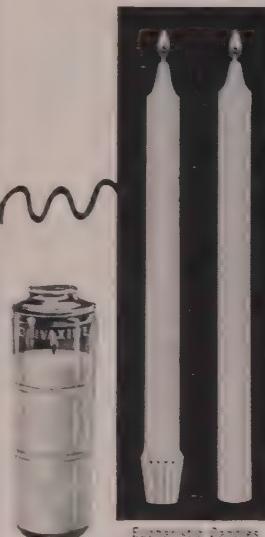
In the past the Diocese of Polynesia submitted the names of three men to the bishops in New Zealand who had power of appointment.

The 11,500,000 square mile diocese of Polynesia is now on equal footing with the seven dioceses in New Zealand.

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WORLDSCENE

course at Temple University in Philadelphia, Pa. But it will be taught by a man.

Dr. Leonard Swidler, professor of religion and co-author of the *Journal of Ecumenical Studies*, says he is "teaching the course by default. This should not have to be given by a man but we have no women in the department to do it."

New Hawaii College Starts Construction

Episcopalians, Presbyterians, Methodists, and members of the United Church of Christ are sponsoring construction of Hawaii's newest four-year, liberal arts college, Hawaii Loa. Founded in 1963, Hawaii Loa is temporarily operating on the campus of one of the sponsoring churches but will have its first graduation on the new campus in May, 1971.

The late Harold K. L. Castle donated the money for the 150-acre campus located on the windward side of the Island of Oahu, about 12 miles from downtown Honolulu. Dr. Chandler W. Rowe is the college's first president.

St. Paul's College Receives Grants

Saint Paul's College has received two grants totaling \$284,000, President Earl H. McClenney announced at the Lawrenceville, Va., campus of the Episcopal College.

The grants, \$150,000 from the Mellon Foundation of New York City and \$134,000 from the U.S. Department of Health, Education, and Welfare, will be used toward a new library building, campus development, and enlarging student services and teaching staff.

Hawaii Faces Money Crunch

The Episcopal Church in Hawaii, which achieved diocesan status a year ago, may develop high-rise of-

fice space on its property in the downtown business district in an effort to bolster a declining income.

One reason for the diocese's financial crisis, Diocesan Treasurer Henry Budd pointed out, was a cut of \$37,000 from the diocese's request for \$141,000 from the General Church Program budget.

"In addition to this we have been asked to assume the medical needs for our mission clergy at an expense of \$12,000, thereby facing us with a deficit of \$49,000 not anticipated when our primary convention approved our 1970 budget," he said.

A development committee of the diocesan office is studying the possibility of the office building. In addition the diocesan council is considering: consolidation of mission congregations; one mission clergyman serving two missions; and increasing income from diocesan investments and increasing the rent on church-owned property.

Bishop E. Lani Hanchett said these are all short-term measures because the diocese will face a complete cut-off from General Church Program support in five years.

"The next two years will be difficult ones," he said.

Good News about The Good Book

Bible distribution by the American Bible Society in the United States reached a new high in 1969.

In contrast to a reported 26 percent decline in commercial Bible publishers' sales over the past 10 years, the Society's distribution has steadily increased—this year by 47.6 percent to a record total of over 76 million copies. Of these, the Armed Forces received more than 2 million for the second consecutive year since World War II.

The 1969 total includes Bibles, records, tapes, and Braille volumes as well as complete Bibles, New Testaments, and smaller selections.

Dr. James Nettinga, of the Society's Distribution Department, attributes the increased demand primarily to the widening use of Scriptures selections, in state and local evangelism campaigns.

In Person

Mr. Daniel Thambyrajah Niles of Ceylon, prominent ecumenical leader and co-president of the World Council of Churches, died July 7 in Vellore, India, at age 62. . . . Mr. Oswald Sykes, associate director of General Convention Special Program, recently resigned. . . . The Dean of Honolulu's St. Andrew's Cathedral, the Rev. John J. Morris, has resigned to become rector of St. Alban's Parish in the predominantly black community of Bexley, Ohio. . . .

The Episcopal Peace Fellowship has appointed Miss Susan Miller of Washington, D. C., and Mr. David Vance, Tacoma, Wash., to its national staff in New York. Fellowship members Mr. David Toomey of Beverly, Mass., and Mr. Charles Patterson, Blacksburg, Va., will join the staff of the Toronto Anti-Aircraft Program. . . . The Rev. H. Bruce Heeler, rector of St. Hilary Church, Chicago, will continue the post of "Night Pastor" in Chicago, left vacant after the recent death of the Rev. Robert Ven. . . .

Mr. John Moore Hines, son of Presiding Bishop John E. Hines, was ordained to the diaconate July 14 in Little Rock, Ark. . . . Dr. Harry P. Graham, acting president of Voorhees College, Denmark, S.C., for the year 1970-71, took office June 1, upon the retirement of President John F. Potts. . . . Bishop William B. Spofford, Jr., of Eastern Oregon and the Rev. Rustin Kimsey, Baker, Ore., captured first and second places in the first Annual Elmer Gant Memorial Open, a golf tournament for clergy, held May 30 in Wallowa County, Ore. . . .

The Ven. John Wakeling, archdeacon of West Ham, East London, has been nominated to be the new Bishop of Southwell, England. . . . Dr. Justin Obi, Nigerian College professor found guilty of the murder of Bishop Dillard H. Brown of Liberia, faces the death penalty. . . . On a recent visit to Canada Queen Elizabeth of England broke ground for the new Anglican Cathedral of the Archdiocese of Frobisher. The queen, with President Richard Nixon, also participated in an international Christmas religious TV special linking Washington Cathedral and Westminster Abbey, London. The program is produced by the Very Rev. Francis B. Re, Jr., Dean of Washington Cathedral, Washington, D. C.

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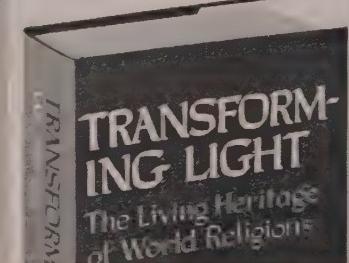
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Catch-22—drops it

Catch-22 tries to be profound and surrealistic but succeeds only in being confusing, pretentious, and ludicrous. Directed by Mike Nichols and based upon Joseph Heller's novel, the winding, disjointed narrative ostensibly presents us with the World War II experiences, fantasies, and terrors of an Army Air Corps bombardier named Yossarian (Alan Arkin).

Desperate to be taken off flight duty after a particularly terrifying air incident of chaos and death, Yossarian spends the film bouncing from one vignette to another in confirmation of his terrible vision that absurdity, cruelty, and death threaten to destroy him.

Yossarian, of course, is "Everyman"—a lone drop of sanity, striving to preserve both his skin and his mind, in an insane, malevolent world which is out to get him—and you. What we end up with, however, is a

mish-mash of "everyone's crazy except thee and me."

I'm sure the flash-backs and cinematic tricks (like showing the big scene five times so you don't miss the point) were supposed to be brilliant efforts to pull the viewer into the emotional action. Instead they get in the way, cloud the point, and actually distract him.

The caricatures: the General, the Chaplain, the war-profiteer, are so blatant and ludicrous they all but destroy *Catch-22*'s impact as an anti-war film. One wonders whether such visual overkill doesn't work in reverse to torpedo the credibility of the anti-war stance. Villains like these are hard to take seriously.

But all can't be bad in blunderland. Even such heavy-handedness by director Nichols and script-writer Buck Henry can't cover up the "moral-to-our-story." Although with

second thoughts you wish they had

The big question is: what can lone man do in the face of a world characterized by *Catch-22*? ("Catch-22" is a non-existent policy directive; the ultimate in circular reasoning, its sole purpose is to get whoever's at the receiving end of it.)

The film's answer is, "Run away, Flee!" There's no assurance you'll make it, the movie makes that abundantly clear, but that's what we're supposed to do. Run away.

It's no good trying to change the system from within by the examination and expression of love. Chaplain Tappman (Anthony Perkins) embodies that view and his emasculation and impotence are abundantly clear. And fighting the system doesn't work either. Yossarian's desperate attempts to murder some of the "bodies" are pushed aside almost painlessly.

he film's solution is as old as twenty-year old novel it's based. That's a lot of time in the space when you're dealing with essentially "lightweight" solutions to start

with. The "Beat" generation of the early 1950's said it—"I'm beat man, I'm just gonna cut out, leave me alone."

The book may have more depth

than that, but a film must stand on its own. And as it stands, *Catch-22* is a-political, a-theological, and a waste.

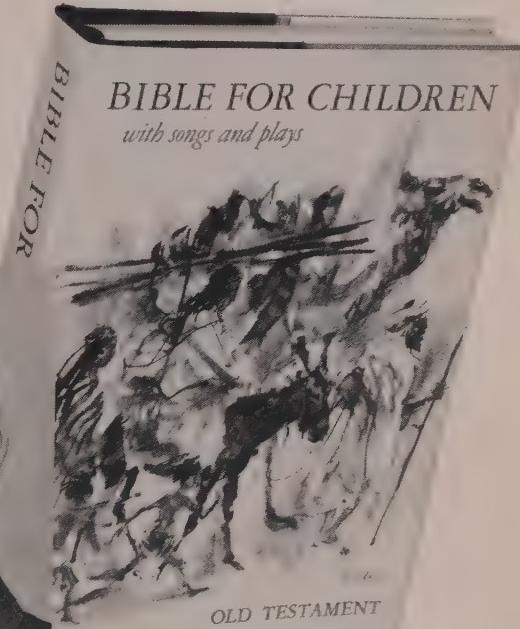
—LEONARD FREEMAN

'he Younger Bibles

Good news! You no longer have double as instant translator and -man acting troupe to make that two-column Bible intelligible and resting for your children. Now publishers are doing most of the work for you, with new editions that not only Bibles for young readers also Young Bibles. They are clear, handsomely illustrated, merely setting the message down on paper, but actually delivering it. These are all designed to read well to almost any age and could be suitable for anyone over nine to read to himself. All them wisely concentrate on the stories to be found in the Bible; vary in how much rewriting and interpretation they contain, and in much territory they attempt to cover.

losest of the four to a definite text, THE TAIZE PICTURE BIBLE (Westminster Press, \$4.95) tells stories in both the Old Testament and New; adapted from the French *Salem Bible*, in large print with simple and vigorous illustrations in black and white by a brother of the famous Community in France.

PEOPLE OF THE BIBLE, (Westminster, \$4.95) Cecil Northcott tells stories, freely but carefully rewritten, of the major figures of both Testaments. The open format is clear and catching, with small marginal illustrations on nearly every page and generous scattering throughout of whimsically-designed larger pictures.



Cecil Northcott

The most free-wheeling of the four comes from Holland. BIBLE FOR CHILDREN by J. L. Klink with many collaborators and assistants (Westminster, \$4.95) is a creative retelling of Old Testament stories, skillfully interwoven with questions and comments well-designed to bring out their meanings. The book contains all kinds of bonuses in the form of songs and plays based on the text. The illustrations and typography are stunning, especially in the first section, which does full justice to the magnificence of the creation story.

There is even a paperback in the group—THE BIBLE FOR YOUNG READERS (Golden Press, \$1.95).

Nearly as thick as *The Source* and a little difficult to hold open, but otherwise handy and attractive, it tells the Old Testament stories in a well-broken layout with good print, many headings, and frequent illustrations in simple, strong colors and lines.

Two of the books—*The Taizé Picture Bible* and *The Bible for Young Readers*—exhibit a habit of mind that may—and should—cause concern to American parents, particularly at this period in our history. This is the tendency, shown particularly in the illustrations of the story of Cain and Abel, to equate white skin-color with good and dark skin-color with evil. We do not need this

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REVIEWS

subliminal perpetuation of a prejudice that has caused and still causes so much anguish. The books are so excellent in other respects that they deserve not to be disqualified on this count—but perhaps in future editions these particular pages might be changed.

As a companion to these collections of Bible stories, Rand McNally presents *LIFE IN BIBLE TIMES* by Robert Henderson and Ian Gould (\$1.95) which would answer most of the questions that might occur to a young reader. Its pages are laid out in two columns, illustrated with many attractive and informative drawings. —MARY MORRISON

CASE FOR COLLEGIALITY (Fid \$3.50, paperback).

Briefly, the cardinal believes the individual churches, through their bishops gathered in episcopal conferences, should be consulted publicly and collectively, and enabled to collaborate in decisions that affect the entire Church. He sees the pope in the Church, rather than above and the People of God constituting the Church, rather than belonging to it as chattel.

The courageous cardinal has made Church history and let in a little more of the Johannine breeze which first refreshed the Council. Millions of Christians within and without Tiberian fold will ultimately be affected by his views, whether or the Curia (as seems unlikely) be a hasty retreat.

Ecumenists will be heartened to learn that the archbishop's understanding of the problems of freedom, responsibility, and authority reflect an empathy for Orthodox theologians, particularly, will be interested to learn that, as successor to Cardinal Mercier, who, with Léon-Étienne Halifax, instituted the famed "Malibran Conversations," the present Prince of Belgium intends to carry on ecumenical dialogue in the spirit of his predecessor.

—TREVOR WYATT MORRISON

Candor, Catholicism, & the Curia

If truth sets one free, it can also make one suspect in the eyes of the Curia, a department of the Latin Establishment noted for confusing honesty with heresy. Combine courage with high-level candor, as has the Primate of Belgium, Leon-Joseph Suenens, cardinal archbishop of Malines-Brussels, in a celebrated interview with José de Broucker, editor of Paris' *Informationes Catholiques Internationales*, and the consequent Curial consternation is marvelous to behold!

The full story of the prelate's plea for full episcopal collegiality and the necessary redefinition of papal authority which follows a collegial view of the Church, his original interview, a summary of its impact on world and Vatican opinion, together with commentaries by such distinguished theologians as Karl Rahner, Hans Kung, and Gregory Baum, plus further explication by the cardinal, is wrapped up now in de Broucker's book *THE SUENENS DOSSIER/THE*

Group Counseling

The title of Edgar N. Jackson's book *GROUP COUNSELING: DYNAMIC POSSIBILITIES OF SMALL GROUPS* (Grim, \$2.95) is not quite accurate. It should be *Small Group Work*. *Church Camp and Congregation* even more precisely, *A Primer of Small Group Work*.

A Primer is a book which assumes the reader knows nothing and leaves him in nearly the same condition.

Small group work—in Church out—is a hot item. We need an understanding of its "dynamic possibilities." Too bad this effort does not make much of a contribution in this direction. —WILLIAM A.

witchboard

continued from page 6

hurches," and sticking their noses into politics instead of saving souls and reading the Gospel as the Church was tended.

. . . Thank goodness for the Silent Majority, or the flagpoles of this country would be flying the Soviet flag and the twelve signers of the article would be out of a job.

ARNOLD MOLLER
Stratford, Conn.

read with great joy the very well-ought-out phrases of "A Message to the Churches." To me this message speaks with the mind of Christ. If we, members of the Church, can live in this way we will truly be his body in the world.

HELEN FISCHER
Murfreesboro, Tenn.

POSITIVE POINT

I am pleased that you published a portion of my letter on the subject of weekend rectors [July issue] but your excerpt left a negative impression without including my positive suggestion and main point: that our seminaries allow us to exchange our B.D. degrees for a professional doctorate as suggested by a committee of the American Association

Theological Schools and as law schools have already allowed for lawyers. Such a degree would enable many to enter new professions such as education, social work, and government service on a much higher rung of the ladder. The secular world does not now recognize that a B.D. represents three years of graduate study.

ROBERT H. PIERCE
Freeport, N.Y.

SBORN: MR. RIGHT

I have written several times about the articles I do not approve and now I want to compliment you on the article "What the Church Is Doing Right" [July]. I have read it with a great deal of interest and hope similar articles will appear in future issues.

LORRAINE F. JONES, JR.
St. Louis, Mo.

CREDIT WHERE IT'S DUE

An article in the June issue entitled "And Then One Day" was credited as having been reprinted from *St. John's Almanac*, Alamogordo, N.M. The article first appeared in *Gadfly* and was written by the Rev. James F. Moon, Episcopal Chaplain to students at the University of Missouri in Kansas City.

THE EDITORS

SIDE BENEFIT

"Dairy of a Controversial Grant" [July issue] was refreshingly straightforward and helpful to those of us who need to understand the GCSP process. It is the kind of reporting we have had too little of.

I have had the feeling right along that the push for black power would be beneficial for the Church in many ways. I think one of the important side benefits may be that we learn to be honest and open about our differences, using church journals to reflect our true image, which is not always the image we would like to see.

THE REV. DAVID M. GRACIE
Philadelphia, Pa.

THE AMERICAN FAMILY: ANOTHER VIEW

The rightful importance given to Dr. J. C. Wynn's subject as signified by its simultaneous publication in *THE EPISCOPALIAN* and two other church periodicals, prompts us to try to register in your columns some dissenting views. Such dissent might well be foregone, were it not for the obvious and crucial importance of the area of family, marriage, and sex, and for a Christian appraisal of the scene.

We regard Dr. Wynn's article as a solid, reasonable treatment, but nevertheless find ourselves compelled to characterize it as highly dangerous and misleading, not for what it says but because of what it omits. . . .

The danger in the article is that it suggests that in spite of alleged alarms and statistics about the condition of marriage and the family, things really are all right, that the "family" is a long, long way from extinction. Even more devastating is the total absence of any actions, remedies, areas of concern suggested by which the average churchman can meet the needs of institutions, families, and persons in difficulty. . . .

Contrary to the tenor of Dr. Wynn's article, the opening sentence of Jackson and Lederer's recent book, *The Mirages of Marriage*, ends ". . . and in the U.S. the state of marriage is a calamity." There are secular "experts" in marriage and family who give solid advice on how to handle the skyrocketing marital problem of average Americans—at the point of their need. Doesn't Dr. Wynn's article imply that from a Christian viewpoint things are not too bad, when, in fact, judged by Christian standards things are much worse?

"Is the Church concerned with the one lost sheep—those in need—or should it comfort itself that for a little while longer perhaps 51 percent of the marriages are nominally intact? . . . Where was a Christ-like standard used to test the validity of family? Or, is the

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Switchboard

Continued from page 47

New Testament irrelevant nowadays?

We wish to select only a half dozen vital issues which we believe Dr. Wynn could have called to the attention of the Church. . . . For those interested—we have developed some of our reasoning from a Christian viewpoint on the subject of marriage, divorce, and the family in a recent article, "Evolutionary Changes in Monogamy," appearing in the February, 1970, issue of the *Humanist* (and in expanded form in a forthcoming book, *Humanism and the Sexual Revolution*). This view in turn stems from a systematic study of Christian sex ethics published under the title, *Honest Sex* (Signet, 1969) which Dr. Wynn kindly listed in his bibliography. . . .

Very briefly, we find that the present position of the Church is wholly inadequate, not wrong, insofar as it does not explicitly deal with the following areas:

1. The present societal marriage-family-sex ethic system does not adequately recognize the sexual realities—of urge, opportunity, and contraception—in the premarital years.

2. The Church is doing very little to improve the preparation of young people for marriage. We are for driver education in high school, but provide nothing for marriage education: Why not?

3. The Church, having kept itself officially out of touch with the real situation in marriage, is less and less called on to help as increasing numbers of marriages turn out badly. The world does not see the Church as wanting to minister to human need when divorce may be likely the best solution. Hence lawyers and doctors replace ministers in marriage counseling.

4. The Church is notoriously insensitive to the needs of single persons, especially women. The entire heretical apparatus of glorifying the family—just try to quote Jesus on the wonders of family life some time—including the article in question blithely ignores the inexorable fact that this system cares not one fig for the needs of tens of millions of involuntarily single persons.

5. The Church is digging its head in the sand with respect to post-pill, post-marital sexuality. We leave it to books like *Couples* or movies like *Bob & Carol & Ted & Alice* or *The Sandpiper* to shape our congregations' morals, since no respectable theologian can even get around to discussing it in terms of the biblical revelation as distinct from current American social patterns.

We urge every one of your readers who takes the Lord's injunction "to heal" seriously, to look for the dozens of very needy human beings in the mid-

die of marital difficulties. Comfort them—if you can—with what the Gospel has to offer in their dilemma. Heaven knows it has been a tentative, searching, open, scary process as we have tried to define the mind of Christ for our times in this area, and so our present views are subject to revision as new data keep coming in. . . .

RUSTUM AND DELLA ROY
State College, Pa.

ECOLOGY & AFFLUENCE

The suggestions which the Ad Hoc Committee on World Hunger presented to the Executive Council for local action [page 30, July issue] are a classic example of "looking at the speck in our brother's eyes." This is an action not generally recommended for Christians, and it is disturbing that the temptation to such behavior should come from a group of clergy and laymen prayerfully seeking ways to serve God in our present crisis.

I have read that we in the United States by virtue of our high standard of living and generally available technology use much more than our proportional share of the world's nonrenewable resources. Other statistics suggest that, as a group, Episcopalians are among the more affluent Americans.

Many of us have garbage disposals, dishwashers, self-cleaning ovens, air-conditioned houses, large homesites (could a corner be deeded to the community for a park?), swimming pools, second homes, or several high-powered cars. For our own comfort and convenience we make disproportionate demands on the earth's power, water, and land resources and produce thereby quantities of liquid, gaseous, and solid wastes for the environment to absorb.

The Church leaders are right to concern themselves with man's abuse of God's world. But, in speaking to us who yield to its discipline, the Church should call us from the sin of gluttony, not tempt us to the sins of pride and hypocrisy.

MRS. WM. R. DRAKE
Alexandria, Va.

THANK YOU, JANET

We think it is wonderful when young people speak out as Janet Greene [Switchboard] has in the May, 1970, issue of THE EPISCOPALIAN.

How I wish more young people and even more older people felt as she does about the Church.

Wonder if you would have any way of letting her know how we, and probably a lot more people, feel about her letter?

MRS. JOHN F. NOVAK
Ellsworth, Kan.

Continued on page 50

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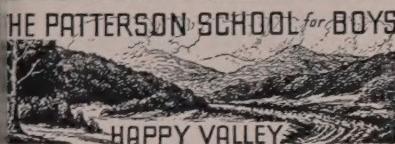


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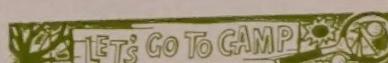
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Free Booklet On Wills

This free booklet, published by The Episcopal Church Foundation, tells you how to evaluate gifts in relation to the latest Federal tax laws—how to make Uncle Sam your partner in giving—how Congress encourages charitable giving, and how, at the same time, benefits to you as donor can be substantial.

The booklet also tells how you can help build a church, how you can help educate a minister, how you can create a memorial to a loved one, how you can do these things and other things without inconvenience to yourself.

In 1949, The Right Reverend Henry Knox Sherill, then Presiding Bishop, established The Episcopal Church Foundation to help men and women in their efforts to help others. How the Foundation can aid you in this effort is explained in the free booklet. This booklet costs you nothing, but many men and women have found in it the joy and satisfaction they were seeking. So write today for the free booklet on "Thoughtful Giving." The booklet will be sent to you without cost or obligation. Just tear out this message and mail with your name and address to THE EPISCOPAL CHURCH FOUNDATION, Dept. EP970, 815 Second Ave., New York, N.Y. 10017.

Switchboard

Continued from page 48

LEGION AGAIN

The recent mail brought the annual report of the Church Pension Fund. Time was when the report included a breakdown of those receiving benefits and the amounts received. The omission of these figures makes one wonder if the Pension Fund Board is ashamed to reveal how many retired clergy and widows are having to live well below the established poverty line.

Any priest beginning his ministry forty years ago would receive so much less than any young priest beginning today, in salary and fringe benefits (unknown until the last few years) that any hope of "savings" would be impossible. Then, too, the priest who served in the home missions would have been lucky if his income ever reached \$3,000 annually although he might have equal academic standing to the Presiding Bishop himself. A "call" to "mission" is as valid as a call to a bishopric.

It is sheer hypocrisy from the church at South Bend or anywhere else to talk of equal opportunity until it puts its own house in order in regard to salary and pension equality. . . .

"Legion"

SUPPORT FORUM CONTINUED

Yes, it is time "to change the way we support the church's work."

. . . Why not take advantage of the present revolutionary frame of society to do some of the things that have long been needed? Why not bring ourselves up-to-date?

Priorities? Certainly! But why should many thousands of devout and active communicants exercise themselves about the "pride and dignity of man" when they are themselves voiceless by church law?

SARAH C. MENEZES
Irving, Texas

. . . I believe the church should "dare provide options to parishioners" but agree with Bishop Rose that the national church should remain the leader because it is in a better position to know what the needs are.

I do not feel that people will deliberately use options as a means of escaping responsibilities. Should there be a great degree of neglect, it will be mostly because they lack understanding of the need and how to help. For this reason, a voluntary contribution plan should be carefully planned.

First, I would suggest that pledgers know that their pledge goes only for the administrative, operational work of the church and [that] the mission outreach, requires a separate, voluntary contribution.

Secondly, the means for making contributions should be as easy as possible. One way to do this is to designate each month of the year for specific projects with a pre-determined percentage of receipts going to local, diocesan, and national budgets. . . .

Envelopes and brochures to be prepared by the national church and distributed to each member of the local church with the newsletter before the designated month.

While we are on the subject of finances, I would further suggest that newly confirmed children and young people in college and the service be asked to pledge. This will help . . . fulfill all their Confirmation vows and will assure . . . young people of a church home until they settle down on their own. If parents furnish the money for these pledges, they will receive tax credit. . . .

MRS. FRAN SIMMONS
Eugene, Ore.

. . . I fully agree that a new sort of giving within the church might well save us from the financial woes we now see headed toward.

. . . You mention that South Bend makes it now impossible "to take actions which are thought to be best for the people." I am aware that you are speaking here of self-determination. But I think the phrase itself is very pertinent as to what went wrong with the appeal of the church to its people. An extremely small group must have been consulted about the disposition of the funds listed in the two communications regarding "Special Program" (\$ million for three years fund). This, to me, an example of a decision made at the top without consulting a large group.

. . . Such awarding of sums for charity and good causes by a relatively small group at headquarters can cause real damage to the overall national support of the church. I think that a program should have a larger base of consent and support. . . .

THE REV. MICHAEL MARSH
Wynnewood, Pa.

. . . Bishop Rose has a good idea. If we want our church to continue to "go into all the world," we must let the individual parishioners choose how this is to be done. Some may choose the traditional missionary work while others support the newer social action organizations.

A presentation of the total mission program divided into specific categories would be educational. Given the opportunity to participate through options, people would give more and the church could do more in the world.

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PICTURE CREDITS:

Westminster Press: 45.
Robert Wood: 1, 29, 31, and drawings on pages 30-36.
Janis M. Wootten: 13, 14.

Exchange

EXCHANGE section of THE SCOPALIAN includes the former *Have Not* column in addition to an exchange of ideas, problems, and solutions.

THE EPISCOPALIAN invites parishes, units, and individuals to share work-solutions to practical problems you have battled and won. If you have a blem with no answer in sight, some may have already met and considered it. Please send your (brief)ies to: EXCHANGE, The Episcopan, 1930 Chestnut St., Philadelphia, 19103.

CAN READ IT!

partially-sighted worshippers will better able to participate in services through *Morning Prayer and Holy Communion from the Book of Common Prayer*, a booklet developed by Morehouse-Barlow Company in cooperation with the Church Pension Fund. Texts for Morning Prayer and the Communion have been enlarged to point type which will be legible even under the subdued lighting used in many places. The type size is also recommended for use by church school children in lower grades.

Booklets are \$1 each, \$10 per dozen, are available through church bookstores or directly from Morehouse-Barlow Co., 14 E. 41st St., New York, N.Y. 10017.

PHILIPPINE PIONEER

Peter's Church in Quezon City, Philippines, dedicated a new multi-purpose building early this year. The four-story building has an apartment for the pastor, church school rooms, apartments for rent, and shops on the ground floor. Although multi-purpose buildings are popular elsewhere, St. Peter's is the first scapular church in the Philippines to do one.

DERSTANDING DRUGS

you—individually or collectively—try to understand what the youth scene is all about? Specific information on drugs, their legality or illegality, part of the youth culture, and what about them, is available in a readable booklet, *Drugs and the Drug Culture*, produced by the Diocese of Massachusetts for 50¢ per copy, 40¢ each in sets of 10, and 30¢ each per hundred. Order from: Canon Herbert S. Stevens, Joy St., Boston, Mass. 02108.

WCC FILMS AVAILABLE HERE

John P. Taylor's award-winning movies *Homo Homini*, *Behold . . . All Things New*, and *One Out of Many* may be ordered from Miss Frances Maeda, World Council of Churches, Room 439, 475 Riverside Dr., New York, N.Y. 10027.

Homo Homini, a 10-minute color film, uses animation, puppets, newsreel, stills, and music to depict a modern technocrat who feeds questions to a cybernetic head and gets answers to amazing technical problems, but has great trouble dealing with human questions.

Behold . . . All Things New is a 28-minute color film based on the WCC's Fourth Assembly in Sweden.

One Out of Many, a 25-minute black and white film using a script by Alan Paton, conveys the basic concept of the ecumenical movement and specific projects which churches carried out together.

MESSAGE MONTAGES

Making montages for church use started for Mrs. Elden W. Scanland when the Rev. William E. Crews asked for a "message" poster commenting on the Christian faith. From that beginning Mrs. Scanland has produced dozens of "message" montages from old magazines.

Her work, which has been displayed at the Cathedral in Albuquerque and at San Juan Mission in New Mexico, comments on Vietnam, how we spend our money, rioting in the streets, and how we grasp for straws instead of Christ. Her first poster in the Stations of the Cross series was titled "Condemned" and illustrated with photos of people behind bars, lying on stretchers, handcuffed, held at bay by riot squads, and laboring on prison work gangs.

According to *The Southwest Churchman*, journal of the Diocese of New Mexico and Southwest Texas, Mrs. Scanland has become a preacher, delivering sermons "as profound as you will ever hear from a pulpit."

MULTI-MEDIA CATALOG

The Society for Visual Education, Inc.'s 1970 SVE multi-media catalog is offered free to all who use instructional materials.

The catalog illustrates and describes over 3,000 SVE filmstrips, study prints, slidesets, 8mm film loops, multi-media kits, records, cassettes, and filmstrip

word games for preschool through senior high and adult learning levels.

All curriculum areas are represented in the full-color catalog's 132 pages including new features such as study prints of man's first landing on the moon, "Black Contributors to American Culture," and "Children of the Inner City."

To get a copy, write: Society for Visual Education, Inc., Dept. #70-3, 1345 Diversey Parkway, Chicago, Ill. 60614.

ALABAMA'S CAMP FIRE GIRLS

This summer the Birmingham Council of Camp Fire Girls is operating a three-week day camp for 300 inner city children from 6 to 14 years of age. Last summer's successful experiment was co-sponsored by the Episcopal Youth Churchmen of the Diocese of Alabama and the United Methodist Youth. Nine Episcopalians, including the Rev. William P. Chilton of Tuscaloosa, were among the counselors.

"THE OPENING DOOR"

Eastman Kodak Company has produced a 27-minute, 16mm color, sound movie which reports on several major approaches to overcoming urban problems.

Community action groups may obtain prints of *The Opening Door* for viewing free of charge by writing to Audio-Visual Distribution, Eastman Kodak Company, 343 State St., Rochester, N.Y. 14650.

NO COMMENT

Have you ever heard of a "Foodless Food Sale"? The ECW of Christ Church, Lead, S.D. explain it like this:

A lot of news we have today

A foodless food sale is on the way.

In these busy days, now who would bake Pies and cookies, or even a cake?

You'd be surprised if you counted the cost

Of materials, heat, and the time you lost.

Cooking for sales is extra work

Yet nobody really wishes to shirk.

So we've thought of a plan that's really grand,

And feel quite sure you will understand.

In a little envelope, please put in the price

Of a pie or cake or something nice.

Without fuss or bother, you've done your part,

We're sure you'll give with a willing heart.

This is the end of our little tale,

Hoping for success in our "Foodless Food Sale."

HUNGER IS ALL SHE HAS EVER KNOWN

Margaret was found in a back lane of Calcutta, lying in her doorway, unconscious from hunger. Inside, her mother had just died in childbirth.

You can see from the expression on Margaret's face that she doesn't understand why her mother can't get up, or why her father doesn't come home, or why the dull throb in her stomach won't go away.

What you can't see is that Margaret is dying of malnutrition. She has periods of fainting, her eyes are strangely glazed. Next will come a bloated stomach, falling hair, parched skin. And finally, death from malnutrition, a killer that claims 10,000 lives every day.

Meanwhile, in America we eat 4.66 pounds of food a day per person, then throw away enough garbage to feed a family of six in India. In fact, the average dog in America has a higher protein diet than Margaret!

If you were to suddenly join the ranks of 1½ billion people who are forever hungry, your next meal would be a bowl of rice, day after tomorrow a piece of fish the size of a silver dollar, later in the week more rice—maybe.

Hard-pressed by the natural disasters and phenomenal birth rate, the Indian government is valiantly trying to curb what Mahatma Gandhi called "The Eternal Compulsory Fast."

But Margaret's story can have a happy ending, because she has a CCF sponsor now. And for only \$12 a month you can also sponsor a child like Margaret and help provide food, clothing, shelter—and love.

You will receive the child's picture, personal history, and the opportunity to exchange letters, Christmas cards—and priceless friendship.

Since 1938, American sponsors have found this to be an intimate, person-to-person way of sharing their blessings with youngsters around the world.

So won't you help? Today?

Sponsors urgently needed this month for children in: India, Brazil, Taiwan (Formosa) and Hong Kong. (Or let us select a child for you from our emergency list.)



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